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LUTHERAN OUTLOOK

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Walter Maier's Ministry

Affair Stromboli

Holding the Newly Confirmed

J. H. Knappe

Lutheran Aloofness

O. C. Mees

It Is Done

Walter Riess

Christ Before Pilate

Olive Weaver Ridenour

The Eternal Resurrection

John F. Palm

"We Believe and Teach"

Pointed Paragraphs

WHO'S WHO

The Rev. J. H. Knappe is pastor at Peoria, Illinois. Dr. O. C. Mees in Long Beach, California. Walter Riess is a theological student in St. Louis. Mrs. V. C. Ridenour is the wife of a pastor in Arcanum, Ohio. Mr. John F. Palm is superintendent of schools in Isle, Minnesota.

GAMBLING

It is fundamentally immoral to encourage the belief by the people as a whole in gambling as a source of family income. . . . It would be an indecent thing for government to finance itself so largely out of the weaknesses of the people which it had encouraged that a large share of its revenue would come from gambling. . . . The entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime and corruption, demoralization of moral and ethical standards, and ultimately a lower standard of living and misery for all the people.—Governor Dewey.

Nurse, did the patient take his medicine religiously as I ordered?

No, sir, he swore every time he took it.—Speaker's Magazine.

FAMILY PRAYER

A weak family life serves as a springboard for criminality. A home where family life is unstable is a home without order and discipline, and therefore a home without respect for law. Where there is no respect for law there can be no love for God. A home must be a bulwark of protection, a temple of love and an arena of decency. The home must be a cradle of simple faith where youthful minds are instilled with the thought that without God they cannot hope to live justly with their fellow men. We must return to the days when family life was simple and sincere. We must return to the beautiful, refreshing custom of family prayer. The family that kneels together in common prayer builds a fortress against the angry waves of evil and temptation. I am convinced that evil in the world will be reduced to the realm of insignificance if families return again to the simple old-fashioned practice of daily prayer.—J. Edgar Hoover.

If the world is bad, let the hydrogen bomb destroy the world. If the world is good, let the world destroy the hydrogen bomb.—Premier Nehru.

CHANGE OF ADDRESS

One score and sixteen years ago our fathers brought forth upon this nation

a new tax, conceived in desperation and dedicated to the proposition that all men are fair game. Now we are engaged in a great mass of calculations, testing whether that taxpayer or any taxpayer, so confused and so impoverished, can long endure. We are met on Form 1040. We have come to dedicate a large portion of our income to a final resting place with those men who here spent their lives that they may spend our money. It is altogether anguish and torture that we should do this. But in the legal sense we cannot evade, we cannot cheat, we cannot underestimate this tax. The collectors, clever and sly, who computed here have gone far beyond our power to add and subtract. Our creditors will little note nor long remember what we pay here, but the bureau of internal revenue can never forget what we report here. It is for us taxpayers rather to be devoted here to the tax return which the government has thus far so nobly spent. It is rather for us to be dedicated to the great task remaining before us, that from these vanishing dollars we take increased devotion to the few remaining; that we here highly resolve that next year will not find us in a higher income bracket, that this taxpayer, underpaid, shall figure out more deductions, and that taxation of the people by the Congress for the government shall not cause our solvency to perish.—Western Building.

The doctor has a five-year-old daughter. I asked her one day, "Is your father in?"

"No, Ma'am," she replied.

"Have you any idea when he will be back?"

"Well, I guess not right away. He went out on an eternity case."—Times-Picayune.

THE HISS CASE

Now when the New York Herald-Tribune, the Washington Post, and other so-called liberal organs seek to ease our consciences concerning Hiss, they really ask us to condone lying, to accept the oath as a joke, to renounce moral law. Their position is that wild oats will be sown, not only before one knows right from wrong, but even by those who are supposed to be so mature that we entrust to them the highest responsibilities in government. When Dean Acheson quoted Matthew in defense of Hiss, he might also have quoted the Commandments: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

And also, "Thou shalt not bear false witness against thy neighbor."—Georg Sokolsky.

A Boy Scout found an envelope containing tickets. With his young brother he went to the address on the envelope. The owner thanked the boy and offered him a shilling.

"Sorry, I'm a Scout," said the boy. "This is my good deed for the day."

The man was on the point of returning the coin to his pocket when the Scout added, "But my little brother isn't a Scout."—Tid-Bits.

A. & P.

One of the administration's biggest arguments is that the A. & P. compares food so cheaply that local, independent grocers cannot compete. Therefore the A. & P. should be broken up.

But then the administration turns around and claims it will make even lower food prices possible by this action.

In other words, it is wrong for an organization to sell so cheaply. Therefore, break it up so it can't sell cheaply. This will result in higher prices for the independent grocers, but at the same time will make lower prices for the customers.

Nuts! If the A. & P. actually is guilty of violating the anti-trust laws that is one thing.

But don't be fooled into believing that if prices for food go up it can still be bought more cheaply. Even a bankrupt haberdasher should know better than that.—Berrien Springs (Michigan) Journal-Era.

The Lutheran Outlook

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EDITORIAL

THE LUTHERAN HOUR has lost its widely known and well-beloved voice. Walter Maier has gone home to be with the Lord whose Gospel he preached with such zeal and earnestness.

Certainly no other Lutheran, perhaps no other Christian minister, ever reached so large an audience with his preaching. If it is the task of the Christian Church to preach the Gospel to the ends of the earth, and if we are to covet earnestly the best gifts, then no Lutheran preacher could have desired a better opportunity than Dr. Maier had.

Yet there are some Lutherans who seem to doubt the value of Dr. Maier's ministry. One Lutheran church paper printed an editorial which said in part:

"The trouble is, the well-educated won't listen to a man like Walter Maier. . . . He wasn't a 'fanatical fundamentalist' as Eleanor Roosevelt called him, but, as he himself said, 'a person who believes unswervingly in the fundamental facts of our Christian faith, the whole Christian truth as revealed in the Scripture.' That's good, and just what any real Christian ought to be. But he went on from there. He upheld the teaching of the Missouri Synod, of which he was a member, that the Scriptures 'contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters.' That is fundamentalism, exactly and squarely defined. That's not only not Lutheran, but it's hopelessly bad sense."

I am sorry that a good man could not be allowed to go to his grave without such a cry going up behind him. "The trouble is, the well educated won't listen to a man like Walter Maier." Maybe he wasn't aiming particularly at the well-educated. Maybe he remembered the words

of Lincoln, that God must have loved the common people because He made so many of them. Maybe he felt as Luther did, who said that when he preached there were always theologians present, but he preached so that the children and servants could understand, and then he was sure that the theologians would grasp it, too. Where else is the Lutheran Church reaching with a sound Gospel message so many of the people that the "store-front" churches gather in because we are too dressed-up and educated to appeal to them? Is the Lutheran Church setting out to be a church for the well-educated only? "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," etc., I Cor. 1:26-31. The man who wrote the editorial above printed in the next issue a letter from a reader who said, "I am one of those poorly educated persons who made it a habit to listen to the sermons of the Rev. Walter Maier. . . . I am glad I am one of the poorly educated, so that I do not pretend to be smarter than the writers of the Bible who were divinely inspired."

But Dr. Maier was a fundamentalist, is the charge. He upheld the teaching of the Missouri Synod . . . that the Scriptures "contain no errors or contradictions," etc. I do not know the source of this quotation, so I cannot look up its context. But I do not believe that the Missouri Synod or any other Lutheran body looks upon the Bible as a textbook on history, geography, or other secular matters. What Lutherans do believe—a great many of them at least—is that the Scriptures are inspired, that holy men of God spake as they were moved by the Holy Ghost, and that He was able so to guide the writers that the end result was what He wanted to produce. If an inspired writer says that the sun rose in the East, we do not conclude that the Holy Spirit was ignorant of the fact that the earth moves around the sun, and not vice versa;

nor do we conclude that the sacred writer, who was ignorant of that fact, could not be used by the Spirit of God to accomplish His purpose. We don't throw away our 1950 almanacs because they still say that the sun "rises" and "sets" at a certain time each day.

No one studies the Bible to learn mathematics or geography. But a great many of us believe that when the Holy Spirit caused men to write, he was successful in getting written what He wanted written, so that even in translation He is still able to convey to the reader the truth He wishes to convey.

The editorial quoted above ends with these words: "What America needs more than anything else is fundamental faith without fundamentalism." A great many Lutherans believe, and I am one of them, that the doctrine of a reliable Word of God is a fundamental one—even the fundamental one, without which none of the other doctrines contained therein would have firmness and stability. Alas, I guess I am not well-educated. But I believe that if I had had the opportunity that Walter Maier had, and had used it as well as he used it, I could safely leave the judgment of my stewardship to God.

Affair Stromboli

STROMBOLI sounds as if it might be the name of an Italian dish strongly flavored with garlic. But it isn't. It is a dish with an even stronger odor, and it is not the odor of sanctity.

An actress who had everything that the world could give in the way of public acclaim for her art, plus a decent husband and an eleven-year-old daughter, threw it all away for an extra-marital romance whose callous sordidness no amount of glamorizing can conceal. Now she has a husband who presumably will soon obtain a divorce on Scriptural grounds; adultery; a daughter whose life has been sickeningly poisoned just as it should have been budding into beautiful, happy girlhood; a new child born out of wedlock in spite of frantic last-minute attempts to get a hurry-up Mexican divorce and marry the child's father; and a public which has in large part lost its attitude of respectful admiration and substituted for it one of shamed sorrow, or even worse, the leer and the jeer.

It has happened before, I know, and it will happen again, for the flesh is weak. But this was not a flighty adolescent. This was a mature woman, a woman who had played the part of nun and saint in motion picture dramas. This was a woman who had been highly honored and who stood at the top of her profession; who therefore owed a debt to society. *Noblesse oblige*. Now what influence will her portrayal of nobility of character on the screen have upon young women and men? When they see her as saint and noble person they will think, if they do not say, "Fake"—and the sneer of cynicism will curl their lips and blast their idealism. I am saying nothing about her partner in sin, not because he is less guilty

but because I am not interested in him. He is beneath contempt.

It is too bad. The best thing we can do is forget her. For, in spite of all the rascals who have achieved a moment of notoriety, the world does recognize that for true greatness there must be an underlying greatness of character. Mussolini wielded more power than Abraham Lincoln, but there will never be a monument to the Duce like that where the great Emancipator in stone sits brooding beside the Potomac. No skill, no art, no learning, no beauty can take the place of moral strength.

The process of forgetting is already under way. Her name and there cities have barred the showing of this woman's pictures. Her new picture, Stromboli, advertised with such garish bad taste just as the world was mourning its broken idol, had already been passed by the Ohio board of censors. When the scandal broke, the board asked the attorney general if they could revoke their approval. The attorney general decided that their ruling are like the laws of the Medes and Persians—irrevocable. So the picture will no doubt be shown here and elsewhere. But we don't have to go see it. Let a great silence descend upon it. Boycott? Sure! Why not? I boycott every gambling place in town, every tavern, every indecent publication, everything that I cannot as a Christian approve. That is my right as a free citizen. Stromboli belongs on the garbage dump.

School Decisions

SOMETHING over a year ago four Amish farmers in Pennsylvania got into trouble with the law. They were not sending their teen-age youngsters to high school. They explained that they did not believe in sending their children to coeducational high schools; it was against the rules of their religion. They were found guilty. But recently the case came up to the Superior Court and the decision against them was reversed. The court said that they had a right to withdraw their children from school before the legal age limit is reached, if the reason for withdrawal is a religious one.

A somewhat similar case came up in Illinois. There a Seventh-Day Adventist family kept a seven-year-old daughter out of school. The mother was a college graduate and had purchased all standard Illinois text-books for a child of that age. The parents said they wanted to give their child a more Christian education than would be possible in the public school. Nevertheless they were convicted of breaking the compulsory school law. The case was appealed, and when it came before the Illinois Supreme Court the conviction was reversed. The court pointed out that the compulsory school law is intended for parents who refuse to educate their children, not for those who are concerned that their children have the best possible education. It also said that the law does not prescribe that children be educated in any particular manner or place.

These are encouraging decisions. First, they emphasize again the principle that parents have something to say about the education of their children, a principle that was established by the U. S. Supreme Court in the famous Oregon case of the first World War period. And second, they reveal that at least in our higher courts we have some jurists who interpret laws with intelligence. It is the spirit and intent of the law that is to be considered, rather than its wooden letter. Wooden laws are woodenly applied only by rather wooden people.

Witnesses in Court

THEOVAH'S WITNESSES seem to be a rather militant group. Like any other intolerant religious sect that aims to have a monopoly on divine truth, they are continually getting into hot water with people around them. When they rush to court to defend their "rights."

Two such cases are in the courts now. In Grand Rapids, Ohio, the school board refused the Witnesses the use of a public school building for their meetings. They went to court, claiming that their constitutional right of free assembly and free speech was denied them by the action of the school board. The lower courts decided against them. One judge stated that they refuse to uphold the government (when drafted in war time every able-bodied Witness claims to be a preacher and therefore exempt) but want the government to uphold their rights. The case is now before the Ohio Supreme Court.

In Texas the Witnesses have sued the city of Gainesville for \$100,000. They charge that the use of a community building for their meetings was denied them, and that when they met in a public school auditorium they were ordered out. This, they hold, is a violation of their right of free speech.

I do not think it is anything of the kind. I have stood up for the right of a local school board to permit a new congregation to meet and hold services in a school auditorium until the congregation is in a position to erect a building of its own. This has been done all over the land, and I pointed that out in connection with the U. S. Supreme Court decision in the Illinois released-time case. That decision said that it was wrong to teach religion in a public school building at any time, even after school hours—which would make the lending of a school room for a church service on Sunday illegal. I do not think it is, and hundreds of communities across the land agree. But to say that a local school board *may* rent a school building for a church service, and to say that it *must* do so, are two different things. Freedom of assembly means that you have a right to assemble for lawful purposes, but it does not mean that a local government has to provide you with a place in which to meet. If it did, why could any denomination go to the trouble of erecting church buildings? It would be simpler to demand of the powers that be that they supply you with an auditorium. And freedom of speech means that you have the right to

say anything you like within legal limits. It does not mean that you can demand a suitable place in which to say it.

Any other denomination looks upon the lending of a school auditorium as a favor which the school board bestows; the Witnesses apparently consider it a right which they can demand.

Signs of The Times

THE JITTERY CONDITION of the world is reflected in various news reports. From one country behind the iron curtain comes a strange tale of visions or hallucinations. A bus-load of people saw the Virgin Mary in the sky, waving an American flag, with a background of thronging American army tanks. The Communist bus driver who also saw the vision is supposed to have fainted from shock. There seems to be considerable wish-thinking involved in a vision like that; but the bus-driver addition is an artistic touch.

From Finland comes the story of Salli Salokangas, an eighteen-year-old girl who preaches in her sleep and foretells the near approach of the end of the world. At Jyvaskyla a meeting was held just before Christmas. Salli would go to bed early, and after she was asleep she was carried, bed and all, to the meeting place. After a few hymns were sung, Salli would begin to speak in her sleep. As in the case of the Millerites a hundred years ago, some people were so stirred by the warnings that they sold their possessions and gave up their jobs to prepare for the end. Others pointed out that Salli's predictions called for the end of the world between Christmas and New Year's Day, and that the time had passed. Clergymen of the State Lutheran Church were inclined to regard it as a case of religious hysteria. But there are plenty of people besides Salli who are afraid that the world is in danger of coming to an end; some of the foremost scientists are in that category.

At Wheaton College, Wheaton, Illinois, students put on an impromptu revival meeting that ran for 30 hours without stopping. They had gathered in the chapel to listen to a visiting evangelist. Before the sermon, however, several students came to the pulpit to give testimonials. Suddenly the "mass movement" was on. Confessions and testimonials continued all night long. Classes were dismissed the next day and the meeting continued all day and till after midnight. Mass hysteria? Spirit of God? Who can say?

But the headlines belong to Dr. Billy Graham. His revival meeting in Los Angeles last year and a later one in Boston got a great deal of publicity. As a result, some 800 communities have asked Dr. Graham to conduct revival campaigns in their midst. A Dallas, Texas, newspaper offered to build him a portable aluminum tabernacle to seat 25,000 persons if he would spend a year preaching in Texas. Dr. Graham says, "I know we are beginning the greatest revival America has ever seen

in history. Everyone, everywhere, seems interested. There are few agnostics now. You don't have to prove any more that there is a God." The 31-year-old evangelist was chosen for the presidency of Northwestern Schools in Minneapolis (Bible school, college, and seminary) by the late Dr. W. B. Riley, Baptist fundamentalist.

The world is worried. Dr. Graham may be right when he thinks that we are on the verge of a great spiritual revival. Certainly the conditions are ripe for it. Let us hope and pray that when and if it comes it will be a sane and sober, thoughtful and serious movement with a lasting effect, and not a mere temporary hysterical excitement.

The Evangelical Church in Germany in Motion: Forwards or Backwards?

(A "guest-editorial" from *Service Evangelique de Presse et d'Information*, Strasbourg)

THE EVANGELICAL PRESS SERVICE of Switzerland quotes in its issue No. 51 an article from the *Reformierte Kirchenzeitung* which presents the church situation in Germany in recent decades in the following way:

"Within Germany evangelical Christendom, which is now gathered together in the 'Evangelische Kirche in Deutschland' (E. K. D.), there is a movement pointing forward to unity, which rests not on existing Lutheran or Reformed Churches, but upon the common confession which the Churches made over against National Socialism. In contrast to that there is a reactionary movement which finds its expression in the union of the Lutheran provincial churches in the United Evangelical Lutheran Church of Germany (V.E.L.K.D.) and which ascribes to the E.K.D. only the character of a church federation, not that of a Church, since it lacks unity of doctrine."

Without wishing to take sides unconditionally, it must nevertheless be remarked that in such a presentation of the case the question seems to be decided beforehand which of the two movements is forward and which is backward. Is the unity of the Church to be accomplished without regard to difference in doctrine, or is it possible only in the unity of doctrine (according to the conception of the Lutheran Church, whose bona fides is hardly to be questioned)? If the latter is the case, then it is not possible to evaluate the E.K.D. otherwise than as a preliminary practical drawing together of Protestant Churches, of which one can only hope that it will make possible a common hearing by separated brethren of the one Word of God; which will give us—at whatever time the Lord of the Church Himself determines—unity of doctrine, of confession, and of the Church.

Training and Holding the Newly Confirmed

J. H. Knappe

I BEG OF YOU ALL . . . for God's sake to take care of poor youth, and thereby to help us all. So much money is spent year after year for arms, roads, dams, and innumerable similar objects. Why should not as much be spent for the education of youth?"

So wrote Luther in 1524 to the civil magistrates of Germany. And again in 1530, the great reformer in a sermon on education declared: "Had we but the verse—take heed that ye despise not one of these little ones—wherein Christ tells us how much God His Father is concerned with the welfare of youth, we would conclude that among all deeds there is none greater or better than the proper training of young people."

The necessity of again honestly checking ourselves against these words is the astonishing fact that year after year about 4,000 confirmed members leave our church without letter or transfer; almost 10,000 confirmed members disappear into "inactive lists." This is the really tremendous annual loss that we sustain in our American Lutheran Church.

A great percentage of our lost members are between the years of 14 and 20 when they disappear into the statistical nimbus.

Here are thousands of our young people instructed in the basic truths of Lutheran Christianity, all of them having vowed at the time of their confirmation to remain faithful to the church, all of them the object of many fervent prayers. Why this defection—and what to do about it? The writer doesn't claim to have all the answers by any means; many veterans of the faith have wrestled privately with this continued problem and have sought the answer, but always ending with the sigh, that perhaps the Holy Spirit will lead them back into the fold.

"If I were the Devil," wrote John Stiles, the former Executive Commissioner of Scouting in Canada, "naturally my main object would be to destroy the world. In order to attain that objective, I would ask for only one thing: the control of the family. If I could destroy the spirituality and integrity of the family, then the destruction of the world would be prompt and automatic."

Surely we don't dare neglect the Devil's point of view, especially since he has been so successful among our ranks.

Over against these pressures from the world, it is imperative that our homes make the Christian faith and life the very core of family living, rather than making the useless attempt of adding religion like a bay-window on the side of the house.

Secularization, the exclusion of God from human thinking and living, is a growing tendency in the nation, the spirit of which is permeating the home to a greater or lesser degree. And one of the first fruits of secularism is materialism, a preoccupation with the things of time to the exclusion of spiritual and eternal things. And a second is irreligion, for with the removal of God from men's minds and hearts, the worship of God falls away automatically.

Nowhere else may the Christian way of life be taught so naturally, with so little effort, and with such lasting effect, as in the home.

As we have it today, the church was delegated by the home the task of instructing the children. Nevertheless we must ever hold this important truth before parents; they are primarily responsible for the rearing of children in the wisdom of the Lord.

There was a time when in many sections also in our country the angelus, or morning and evening bells, called the family to worship—certainly a custom which is of inestimable value.

Should it be necessary to recall to Lutherans how Luther emphasized family worship? It is quite clear that Luther combined religious instruction with family worship. Luther conducted devotions at morning and evening meals and used especially his Small Catechism and the Psalter for devotional books. In the sermonettes which he preached in his home, in the books of devotions or prayers which he wrote for the home, he repeatedly stressed the necessity of family worship. Speaking to parents on the Fourth Commandment, he wrote:

"Then think for yourself, what deadly wrong you are committing if you are negligent in this respect and fail to rear your children to be useful and to be a blessing. Further you bring upon yourself wrath and sin, meriting hell because of the treatment you have given your own children, even if you are pious and holy in other respects. And because this commandment is disregarded, God terribly punishes the world, hence it is without discipline, government, and peace. We all lament over this state of thing, but we do not see that it is our fault. Parents are generally at fault if their children are ruined."

Luther first presented his Catechism to the public in the form of charts and placards; thus the father could easily gather the household around the charts for instruction. Similar colored charts or placards, giving instruction also regarding the church, might grace our homes and be helpful even today.

Another statement that carries weight is that by Luther W. Youngdahl, Governor of Minnesota, who says:

"The longer I live the more I am convinced that the most precious gift we can give our children is the

knowledge and acceptance of God, a true Christian philosophy of life—as a real source of strength with which to meet the tragedies and disappointments that will surely come. If we give our children all else and neglect to nurture their spiritual resources, then I say we have failed most miserably. And that is exactly what too many American parents are doing today. That is the greatest danger to the youth of our nation. The solution lies in religious influence in the home and a return to church membership and participation."

The parents' attitude toward their church and their example, especially regarding attendance both in Sunday School and at worship services, from childhood on, counts heavily. The parents' actions just do speak louder than our words. It is pointless for parents to insist that their children learn the 3rd Commandment in instruction, when they themselves do not attend S. S. or services. You can't fool them. The natural clairvoyancy of youth quickly senses if anything is wrong and they are more aware of wrong doing than many older folks are willing to admit. Some authorities claim that the attendance of children at church schools when these children receive no religious support in the home is almost useless.

Another factor that contributes heavily to our losses is the notion that confirmation marks the end of religious instruction. The reason for this oftentimes fatal error is not hard to find. It was brought along from Europe where confirmation usually coincided with graduation from public schools and with entrance upon life's tasks.

On the other hand, as many a pastor knows, where that home is faithful in family worship and at services and S. S., no matter how little the child seemed to comprehend the confirmation instruction, that child will remain faithful to the church.

Too much emphasis cannot be laid on the home, from the days of prenatal care to the day the young man or woman leaves the parental home to establish his or her own, and even beyond that. What the youth of 18 will be depends on the home attitude even before the child's conception.

Well might we ask if our homes through all these years really function as the custodians of the sacred truths that we imbed in the souls given to our care.

From the broad basis of the home background, we become more specific. What all goes on within that adolescent in our class? And how can we best adapt our teaching to his age level?

Nothing is gained in minimizing our need of psychology. Lawrence K. Frank says that: "*Adolescence is both a biological process and a social and cultural transition.*" None of these factors should be left unconsidered. Like the lad's voice, his conduct alternates between that of childhood and adulthood. Mentally he is beginning to see old things in a new light. No longer is he interested merely with how things work, but now too in why things are so. His early authorities of home and S. S. are lessening as he forms his own judgments and becomes master of his ways.

To this age level too, does Dr. Dell's definition of Religious Education apply:

"Our aim is to be instrumental in bringing a soul into and keeping it in saving contact with God through Jesus Christ, by the gracious work of the Holy Spirit in the means of grace, so that the whole life of that soul is changed for time and eternity."

What concerns us primarily now, is how the pastor can be the most effective "instrument."

Several facts are pertinent when considering the pastor as a teacher of his confirmation class.

1. *Class approach.* It is a fact that some teachers do not get close to individuals even when they have them in class for two years. One outstanding reason is that the "gang" spirit strong in youth at this time, has not been developed. To group the class members according to character in approaching them is helpful. It is very rare that a whole confirmation class integrates into a workable unit. There just are groups within that group. To handle the class as a whole in approach sometimes knocks out that boy or girl who wants to belong, but who drops out of church before he or she formally leaves it. Those who have done mission work know of such things, when people tell the pastor WHEN they started leaving the church.

2. *Method of teaching.* Too frequently our methods are hurtful rather than helpful. We fail to take into account that we have essentially children before us. "When I was a child, I spake as a child, I understood as a child, I thought as a child." Do we act accordingly? Do we not unconsciously treat our children as though they were miniature theologians, budding dogmaticians, or as souls weighed down by a deep sense of sin, and longing for redemption, tired of this vale of sorrows and yearning for eternity?

Christianity is other-worldly to a certain extent, and certain forms for Lutheranism especially are so severely inward that this quality of unchildlikeness creeps very easily into teaching.

In many respects religion is abstract. The child mind does not love abstractions, and if we would impress upon him some of these abstract truths, we must try to make them concrete, living realities that he can grasp, that he can associate with the experience of his daily life, and that he can practice in his daily round.

"Whenever possible, subject matter should be approached through the emotions and imagination, rather than through impersonal logic. Adolescents are stimulated by anything in which there is a bit of romance."

So states the book: *Psychology of Adolescents*.

Thus the journeys of St. Paul can be treated as a chain of towns and countries to memorize, a set of incidents to relate, a theology to recite,—or a travelogue, dramatic stories about a hero of the Way.

Sin is not a definition, but the basic disintegrating force of personality. Jesus Christ is not a distant historical person, but the only Person who can make life meaningful. It is one thing to know salvation as an answer to a catechetical question, but an altogether different thing for them to realize the connection between salvation and the solution to life's most meaningful problems. Youth seldom realizes that Christian spirituality

is the inner life which is the prerequisite for finding life's basic meanings, and which reaches out to pervade and enliven every life situation.

3. *To this we add the importance of memory work.* In the pamphlet, the "Iowa Plan for Character Education" under the caption "Furnish the Mind Richly with Symbols of Right Living" is this statement:

"Conduct moves surely in the direction of the dominant imagery. Its mental pictures are its pillars of cloud and of fire. See that the mind of every child is attracted to the best pieces of art; is entangled in the plot of wholesome novels, plays and movies; is resonant with proverbs, precepts and wise sayings."

This is confirmation of "memory work" from an unexpected source. If that is a good principle in character education in our public schools, to store the mind until it is "resonant with proverbs, poetry, precepts, and wise sayings," why is it not also a good principle in our confirmation classes to store the mind with Scripture, since "conduct moves surely in the direction of the dominant imagery."

All the more is that true in our case, because we consider the Biblical material to be inspired, and a means of grace in the working of the Holy Spirit.

In this transition period, youth needs these steering points on its compass.

4. *Touching the heart.*

As a ship must have one point on the compass by which to steer so also the ship must have an anchor, and what will hold the youth will be a love of Jesus.

Looking back, not too far in the history of our Lutheran Church, we can find examples where the de-emphasis of the personal heart-felt faith resulted in an appeal to the heart. *Herzens-froemigkeit*, piety motivated by a love of Jesus, we know, was the core of the Loehe group. Now, while there are those who have followed this to a definite decision for Christ, and keep the fire warm by revivals, we perhaps lean just a little on the other side, grouping all such under "Holiness churches." But there is something to it! Jesus was not satisfied with Peter's first expression of love. Not until the third "Yea Lord, Thou knowest that I love Thee" did Jesus fully accept Peter's confession.

Even as our new hymnal is being compiled, we're almost sure that those hymns which are selected will be those that apply to the church in general, and yet, when a poll of favorite hymns is taken, "The Old Rugged Cross," "In the Garden" and others which breathe the warmth of a personal, heart-felt faith will be omitted, even though they were among the first ten on the poll.

It is this that I refer to. That heart-interest in the Word, the Word that was made flesh, Christ Jesus, MY Savior.

Love is native in youth, and biologically they begin to express themselves. Youth is much interested in love in a general sense in this period. Is there anything wrong in using that factor as a bridge to the love of Jesus, exploiting it as we do, for instance in music?

Music too is an important element in bringing Christ to the heart of youth. Even as a martial air played by

he military band will bring the weariest soldier to his feet, so also it can be a means of firing youth to an enthusiasm that no amount of rhetoric can do.

Let me make myself clear. A deeply heart-felt faith and emotionalism are not identical. A true love of Jesus will always make for true expression of that love. All the hymns which are based upon the writing of Bernard of Clairvaux, the best known and loved of which is "O Sacred Head Now Wounded," are of this nature.

5. *Bending the will.* Good teaching reaches the will as well as the heart and the intellect. Reu (Catechetics): "To bend the will so that it may run in the paths in which the Holy Spirit, turning to account those truths, in His own time and hour, lifts them into personal faith."

Unwilling submission we know will lead to open rebellion after a few years. It is not for us then to be satisfied when our children have been trained to shoot out the correct answer to the correct question. It is not for us to regard our children's minds as so many dresser drawers in which dried flowers are kept that will fit the teacher's requirements.

Example: There is the story of the lad who was unruthful, but who, when the lesson was on truthfulness, could answer all the questions better than anyone else. His memory was good, but his morals were poor. The question then was this: Had he learned the lesson, or had he merely been able to recite the lesson?

So also, to insist on too literal an acceptance of, or too impersonal a submission to, views which are not really absolutely essential to Christianity, is courting later mental and religious conflict. We do not want to prepare the way unintentionally for later wholesale rejection of Christian truth by our insistence on some detail or other which, after all, was not essential, inaugurating a violent reaction against other positively essential elements.

Here enters also the factor of self-discipline.

Self-discipline is an almost forgotten word today . . . I say, "almost." The athlete knows what self-discipline is. He exercises it to gain the victory. How much greater, victory of the faith! These matters deeply concern the pastor as a teacher of the youthful souls before Him. His task is greater than merely "declaring the whole counsel of God unto them . . ." and cannot always be realized in one or two years of pre-confirmation instruction. The Christian Day School must always be the goal.

We do not belong to those who condemn our public-school system, who stigmatize it as "godless." Nevertheless, it is inevitable—except under the most favorable conditions that rarely exist—that some of the most important truths which we have impressed upon our children are challenged and often submerged. Consider such doctrines as the creatorship of God, the essential deity of Christ, the total inability of the natural man in spiritual things. A conflict will occur sooner or later, if not in high school age, then at the university. And the losses which we sustain in this respect hurt all the more because they rob the church of many of its most intelligent potential leaders.

To this condition there is only one answer, that of Christian education, from the day school level on up through our colleges, and even a Lutheran graduate school.

There is one other way in which the pastor is an "instrument" in the hand of God, as it applies especially to our subject. He is a "Seelsorger." It is the pastoral care of the soul.

It is most important that the confirmation instruction really be a period of spiritual development.

There is in every pastor's experience that child who has completed all the work, but of whom, when the day of his confirmation comes closer, we become more and more uneasy that he is still so very unsettled spiritually, and does not have any of those attitudes which communion maturity demands. On the other hand, the child whose spiritual life is unfolded under the power of the Word, who has learned to love Jesus, will not be so apt to leave Him when temptation comes (and it will), but will desire to continue to "live under Him in His Kingdom. . . ."

Throughout the period of the child's instruction the pastor is given a most wonderful opportunity of becoming intimately acquainted with his catechumens. It affords Him an opportunity of winning their confidence, of watching the spiritual development, of giving guidance and direction. Especially during the last few weeks of instruction are the hearts of the boys and girls unusually receptive, and the pastor ought to have a heart-to-heart talk with each child, alone, and also preferably in the church.

Here too is perhaps the best place to mention prayer. The pastor and catechumen together kneeling in prayer cannot but help impress upon the youth that he stands, not before the pastor, but before God. And having concluded, to further impress upon the heart of the child, "What I'm doing for you and with you now, Christ is now doing in heaven for you." Very few can withstand such an appeal to the conscience.

Contacts established at this time should by all means be kept alive by the pastor. Some pastors advocate the use of cards which they send out to young people at regular intervals and by which they invite them for a friendly visit. Whatever the arrangement, the young folks should know that they have free access to the pastor's time for visitation. "As a result," one pastor states, "they later come, not only with their spiritual and religious problems, but even with their social and matrimonial problems. To us they may seem trivial and small, but to them they are often so serious that they cause untold anxiety and heaviness of heart. If the pastor can be of real help and guidance to these young folks at an early age, they will continue to confide in him, and he will have a hold on them."

Preaching to youth.

The day is past when we can expect through sermon contact or confirmation exercise to turn out a finished Christian product—or one that has gone far enough along the way of mature sanctification even to begin to meet

the exigencies of the society in which we live. The more mature of our youth are saying that the church is not coming to grips with the very real problems facing them. It may justly be wondered whether we are deluding ourselves by a too complacent attitude about the power of our preaching. As added devices for more effective work we have not been slow to take on new and helpful methods. Yet our youth tells us that we have been slow to see the light in directing the spiritual message to apply to the broad life basis that faces them.

Our preaching as well as our method of instruction must always be tuned to the changing time, especially to the world of youth.

We preach a historical Christ who completed His work 20 centuries ago, but do we preach Him for the 20th century? We witness of what the disciples saw of the Risen Lord—but do we tell that we have seen Him very evidently in our own lives? We preach sin, but if our youth think of it in the abstract, they will have little part in confessing it—whereas they do quickly recognize the uneasiness in conscience and have seen homes broken by it.

The older generation has been at home in our traditional preaching modes and methods. Children are still children and listen best to the language of the child. But the middlers—the youth who have been affected by the flux and change of a fast moving world, for them preaching must have more backing than a framed diploma on the study wall.

This calls for a projecting of the Gospel message from the pulpit directly into the very situations that are intensely real to youth. Such an effort should bring life and warmth that must inevitably reach the hearer. It would not detract from the Word, but should open a few windows. It would continue our preaching to the whole, but should result in an unavoidable personal hearing.

Effective preaching for youth will then be a combination of two factors. The one is found in the same field where youth spends a good deal of its time between Sundays. What youth needs seems to be a preaching that shows the preacher's awareness of the particular intellectual experiences of youth, of his current reading, his questionings, his mental excursions. With such an awareness made evident, the preacher finds sympathetic listeners among youth.

Youth will always listen to a voice of conviction, as John the Baptist was heard in the wilderness, or Moses coming down from Mt. Sinai. But it must be a conviction that breathes of the intelligence of the day. It is not accepted by youth, if it is simply a dogmatic utterance that is spoken, as one writer suggests, to hide an inferiority complex. For dogmatism may become just that, and it doesn't take a discerning youth very long to see through it.

The other factor that is involved for good youthful listening and "take-home" pay, is windows in our sermons. What did Jesus do in preaching? In one passage it is said that He spoke only in parables. He did not employ the high-sounding traditional phraseology of the rabbis. People could understand for He spoke their language.

Many pastors have youth services regularly, some an-

nually or oftener, sometimes employing the youth of the congregation to conduct them. Whatever may be your opinion on this matter, why not have them every Sunday by coming down to the level where youth can understand the message?

Moody was a great soul-winner, and many of the souls were in the ranks of even tender youth . . . but he spoke an understandable language, and always Biblical. He made the most of Bible stories, without popular embroidery and dramatics. Herein is evident the power of simplicity! Even the old folks enjoy Bible stories, and that is proof enough.

In preaching, the Lutheran pastor has some pulpit traditions to live down; he must come down to the people, the youth, if he wants to keep youth in the church.

Children from unchurched homes.

Almost as important as the instruction of the child is the instruction of the parents. In cities many of the children come from unchurched homes. Many of these children come not so much on account of their parents, as in spite of them. Their friends bring them to Sunday School and to instruction class while their parents maintain an attitude of indifferent neutrality. Therefore it becomes necessary immediately to work with the parents if the children are to be held for Christ in His Church.

One pastor uses this system: Every fall the class prepares several short essays on various subjects: "What I owe the church," "What the church owes me," "How confirmation instruction prepares me for life," etc. The best papers are read at a program and have a very telling influence on parents. The class president presides at the program and the pastor closes with a brief explanation of the aims and purposes of confirmation. Parents then visit and the mutual acquaintance of pastor, congregation and parents affords opportunity to make an impact upon them. There is always a marked interest on the part of parents following these informal gatherings.

The pastor undoubtedly has many different lists of those on whom he calls, but heading that list should be the parents of the confirmation class. It must be his aim to prepare them for confirmation as well as the child. "A child shall lead the way. . . ." Very often a child in the class has led the way to a united church life in the family.

Activities.

The young people should be made to feel that they belong to the church and that they are needed in the congregation. A wise pastor will follow through on the eagerness of youth for activity. Of the many tasks young people can do in the functioning of the congregation, each pastor can best determine his own situation. To tie them into the work of the church is important, for they have been taught to "be" as well as to "know" and are interested in a practical religion.

Youth loves to organize. Here too the wise pastor will follow through. Let the class organize and create a pride in the class as a unit. This organization will function during the period of instruction in a small way, for class outings, perhaps, but it is especially valuable after con-

firmation as a contact agency with the different members of the class. There is wisdom in encouraging youth to be conscious of group obligation, reminding them of the "class pledge" before the altar on the day of their confirmation.

The value of an annual confirmation reunion is beyond measure. Palm Sunday of each year is usually designated as the time. Devotions at these reunions consist of reading again the confirmation ritual and confession, reminding them of the occasion. It always has a wholesome effect.

Organizations.

That youth influences youth, for better or worse, is an undisputed fact. If we now desire to see our confirmed guided in the right direction we must see to it that they are exposed to the good influence of the right kind of Christian youth.

Even as the spiritual development in the adolescent is continuous, so also the physical development, and we watch our young people moving from "boy" or "girl group" stage to the "couples" or "party" state, and then to the "dating" stage. Our young people with all their vitality are now social beings who find themselves engrossed in the social combinations of their age.

But we have all seen it in our congregations. Some of our young folks pass us by simply because our standards and programs of activity are not as attractive as those at school.

Here is where the tremendous importance of the program of the Luther League comes into its own. In the same measure in which the deepening and broadening influence of the League organization, from the International League on down through the districts and federations, is brought to bear on the local league, in the same measure will the members of the local league be exerting the Christian influence in their own community exercising the Christian graces in all their associations.

A word should be added here with reference to the necessary transition from the instruction period to membership in the league. It is suggested that a leaguer be given the definite responsibility of "Big Brother" or "Sister" to a confirmand so that, despite varying personalities, there be no one who is not made to feel a part of the entire group.

The good work of our Bible Camps and Leadership Training Schools goes without saying. Both have amply proved their worth in holding and furthering the training of youth.

So much for what one is expected to say on youth activities. Personally, I'm strongly inclined to believe there is another contact that we've been missing. Emile Calliet in his "Clue to Pascal" quotes him as saying: "The origin of all our futile busyness and desire for diversion is our unwillingness to live with ourselves." The call to the noisy whirl of social activity is chiefly an indictment of our loss of the art of living, of being good company to one's self, or possession of an inward calm. And this concerns the reality of an inner experience of the Gospel message.

There should be two ingredients in our encouragement of social attitudes. The first is to lead the youth to face himself. Where this art of being good company to one's self has been fostered by the wise pastor, he will find that there will not be nearly the discontent among those of his young folks who have deficiencies in personality and the social graces—which discontent often is expressed by withdrawing into his own shell, and finally falling away from his church.

From this point then, let there be the outward looking and expressions of social responsibilities and interests.

While activity is characteristic of youth and their highly responsive nature makes for a desire for action, the organizations of the church are not a substitute for the worship service. We have young people who will perhaps not become interested in any of them but who will attend services regularly. After all, that is the goal we strive for. If we can get our youth to attend the services in God's House and to be found, without any urging, regularly at the Lord's Table with the whole family, we can still safely say that we are holding the confirmed. Theirs too will be that awareness of belonging in the church as much as the older people. And as the church becomes "theirs" they are woven into its life at the very center: the worship of God.

Lay activity.

All of this means work to a pastor, and study, perhaps more than time affords some ministers. But it is worth it, even if it should mean a secretary to relieve the pastor of some of the administrative desk work. The secretary may not be required full time, but congregations should realize the need of help to release the pastor for more time to go after his members. There is much that laity can and should do, learn to do, be taught to do, and the average pastor would welcome opportunity to broaden the scope of his work. After all, on the whole, parishes do not spend too much money on church affairs.

Secondly, congregations should consider installing a church worker. So often one hears that in connection with work among the unchurched, to get new accessions. First get those who are members to stay loyal, then those who became disloyal, and then the new accessions. Thirdly, laymen and laywomen just must get to work! Take the example of what these have done in war-time Europe and have done so well. And what astounding work the Papuans have done in New Guinea while their missionary-leaders were away—one-time savages, cannibals, and headhunters. Should our laity get shamed by them?

In summary: What can we do to better train our youth and hold them after confirmation? The answer is: We cannot expect to hold them if we never had them in the first place. And having them, we cannot expect to hold them unless there be wise, competent, consecrated instruction, preaching, and Seelsorge in developing the spirituality of youth, both in its inward search and in the outward reach.

Lutheran Aloofness and the Law of Christian Love

O. C. Mees

(Concluded)

Canton, Ohio, 1926 to 1948

IN NEW YORK I had found a wife and God had blessed us with five precious children and we felt that a desire to bring them up elsewhere than on the streets of New York was legitimate, so I announced to the District President my willingness to consider a call to a more American environment.

In November, 1926, I assumed a pastorate in Canton, Ohio. Martin Luther Church was a downtown church in this city of about 100,000 population. There were five Lutheran churches in the city and the congregation I was entrusted with numbered some 350 members with practically no opportunity to draw for growth from the neighborhood. To accomplish its purpose the church must identify itself with the community and make an impact on the city.

The opportunity for fellowship with the Lutheran pastors was excellent, with the exception of one who flaunted his Masonic affiliation boastfully and seemed to enjoy giving offense to his brethren by practicing indiscriminate pulpit fellowship with non-Lutherans. The number of Lutheran pastors in the Conference area was about 28, nearly equally divided between the ULCA and the ALC. As time progressed, in the late 30s we jumped the gun as to selective fellowship and held union Lenten retreats together, after the Lord had removed by death the one man who troubled fraternal relations; we also communed together at the Lenten retreats after approval of such intimate fellowship had been given by Dr. Poppen when, a year before the ALC had adopted officially the principle of selective fellowship the question was raised on the floor of the Eastern District.

To bring my church, a strictly down-town church, into the lime light of public attention rather than to permit it to stand in "noli me tangere" isolation among the spiritual and humanitarian institutions contributing to the morale and standards of living in the city, I determined to study ways and means.

In the first year I was able to sponsor a very successful appearance of St. Olaf's Choir which netted a profit of \$1,350. We used \$1,000 to establish a Lutheran Endowment for the Canton Welfare and Children's Bureau and used \$350 to help finance an annual rendition of the Messiah in the municipal auditorium. I personally affiliated with civic and service organizations which enabled me to associate with business and professional leaders and took active part in cultural and humanitarian projects to a degree never before ventured. In those days such activities on the part of a Lutheran pastor were still frowned

on by brethren, especially on grounds that it would of necessity entail a neglect of his parish duties. Each year I reported my activities to my Church Council and pointed out where and how direct or indirect advantages accrued to the ministry of our church. That my Church Board approved was shown when they paid for my membership in the Chamber of Commerce for many years.

Such identification with the life of the municipality led to many interesting experiences. In the bitter steel strike of 1937 I was elected by both the Citizen's Committee and Labor to be chairman of a committee to count the votes of a secret ballot cast. A Catholic priest and a Jewish Rabbi were the other two of the committee. Later the mayor of Canton asked me to intervene between the pickets and the non-striking workers in the plants to prevent an outbreak and battle royal. The following Sunday the workers locked in the plants requested that I conduct a worship service in the plant and 2100 assembled for the service. Police escort was provided for me. That remains the largest congregation of all men I have ever been privileged to address with the Word of God in Lutheran manner. I mention this to indicate what an enlarged scope for public service was opened to the Lutheran Church.

The feeling which had begun to stir in me in New York, that there ought to be a type of fellowship with Christians in other households of faith which does not conflict with the spirit of our ministry of the Gospel of Christ, renewed its insistence, and I determined to explore the possibilities of fellowship with pastors of other denominations. It is here that I felt I was embarking on dangerous living. My early training and indoctrination accounted for this feeling. Twenty-two years ago the very thought of cultivating any kind of fellowship with the "sects" was taboo and I could hope for no comfort or sympathy from my brethren or synodical superiors should the adventure entangle me in unionism incompatible with the doctrines of our Lutheran Church.

It is only quite recently that the urge to find some basis of fellowship with others occupying the many mansions of the Father's House on earth and serving Christ in other than Lutheran groups, has emerged from behind the "iron curtain" of conservative Lutheranism. I quote Dr. Yochum in the Lutheran Quarterly in "Amsterdam: A Symposium": "Certainly Lutherans in America must now face more deliberately and more realistically the problem of our proper relationship and association with other Christian groups," etc. He adds the warning: "the effort will be made by some to project Amsterdam and the World Council into the local community in very

unionistic fashion. Right now, before that gets out of hand, we had better do some hard, straight thinking on the issue."

I did my hard, straight thinking some 20 years ago. It eventuated in my becoming a member of the Interdenominational Ministerial Association of Canton and remaining an active member for the full 21 years of my stay in that city. In Canton there were 90 churches covering every type of Protestant church doctrine and polity and many other sects and insects. Some 60 pastors were enrolled in the association which in no way bound any of its members to participate in projects proposed or to go along with the majority if it meant violation of one's conscience. It did offer to every one opportunity to express opinions, declare his faith and take part in debate. I was at all times free to express my conviction that the Apostles' Creed was the least common denominator of any kind of Christian fellowship pleasing to God. While such a statement found opposition it also established a clean-cut division between those who stood for the essentials of Christianity and those who departed from them.

I gradually began to feel at home with many of those Christian brethren and struck up many personal friendships which have endured through the years.

In 21 years of this association I was destined to outlive in service all the pastors of Canton save one, and seeing men come and go for so long, and becoming acquainted with their religious persuasions in friendly discussions, was a liberal education in itself. Many were fundamental in their faith and served the Lord Jesus Christ in humble ministry of the Word and many who were less fundamental seemed to lean on those of us who had definite convictions and were not ashamed to confess and defend them. I learned to look for points of agreement rather than points of disagreement; I learned to marvel at the power of the Holy Spirit to govern hearts and minds of men, even when, by denial of certain Means of Grace His operation was hindered. I learned to be evermore thankful for the sure foundation we Lutherans have, thanks to our tried and true Confessions resting on God's Word and Luther's doctrine pure. I learned to view with compassion the poor modernist who in the pride of his quasi intellectualism makes his approach to Divine Truth and so often demonstrates the vacuum in which he is groping for a "joy in believing."

I remember such a one, a prominent preacher, saying to me: "Mees, I hardly know what to preach any more. I don't know what my people want." My reply was: "George, why don't you try preaching what God wants you to preach. His Word in the Bible will help you there." That was at the time when Dr. Fosdick expressed the need of changing the message.

During all those years I never once was forced to compromise my faith and convictions in order to maintain a happy relationship with the Ministerial Association. I had a little more difficulty with some of my brethren who questioned the possibility of mixing into all this heterodoxy without yielding to heresies and compounding false doctrine. Especially the prayer fellowship was questioned

by one of my brethren. At a Conference he put it this way: "Mees, when Rabbi Latz is asked to have the invocation and you stand with the others for prayer, what do you do then?" My answer was: "Brother, when that happens as it does, I bow my head and pray for Rabbi Latz." At a Universal Brotherhood Meeting where Romans, Jews and Protestant assembled to foster "brotherhood" I was asked to give the invocation and did so definitely in the name of the Father and of the Son and of the Holy Ghost, petitioning God to lead us all under the cross of His Son Jesus Christ and find there the secret of peace with God and men. The Jewish Rabbi, this same Rabbi Latz, selected to speak for the Jews, started out by saying: "I note that Dr. Mees has left me out of his invocation," etc. In the assembly of some 300 he thought in this way to embarrass me, but the end result was that all Christians heartily approved my prayer and I had occasion later to give the Rabbi a lesson on prayer which he had to confess was logical. I could only pray in my faith or it would be mere lip service and no prayer at all. Such instances of clashes occurred naturally but as long as God would guide in standing for the Truth at all times, even such clashes would redound to His glory and to the honor of the Lord Jesus Christ.

I fervently prayed that a deeper understanding of Christ's love might awaken in my heart, a true love for these fellow pastors, so that in any discussion or argument I might at all times be motivated by the charity His love for all men demanded of His followers.

Often and fervently I prayed that I might be given the courage and wisdom to champion the Truth and express it without leaving a feeling of unkindness in those with whom I must disagree.

In the course of time I persuaded from 9 to 12 of my Lutheran brethren to join me at these semi-monthly meetings, stressing it as a Christian duty which our Lutheran Church owes to every community; to make our contribution to the thinking and acting of the Christ forces and in patience and kindness and humility and honest endeavor to seek ways of bringing our Lutheran ideas to the attention of brethren "in Christ" by a positive witness of our faith; to be ready to clear up false impressions which others had of our Church, its doctrines and its practices.

How necessary such enlightening is even today may be seen from the recent article in Look Magazine where the Lutheran doctrine of the Lord's Supper is called consubstantiation.

We found that rather than condemning error, witnessing of the Truth in a joyful spirit was the better way of conveying what we hold dear. It was surprising how we Lutherans soon began to influence the association and how our opinions began to be asked and respected. When the majority voted to do things in which we could not participate, such as exchange of pulpits, common revival services, etc., we Lutherans would hold a caucus and determine our stand then frankly but kindly, firmly but not superciliously state our position. In all of this fellowship we abided by the Galesburg Rule because we believed in it and, for me I may say, I still believe in it.

We were given opportunity to explain this Lutheran rule which seemed unbrotherly to so many. In so doing we could express our happiness in fellowshiping with them to the extent of the degree of unity we enjoyed with them even if we must reserve the intimate pulpit and altar fellowship for those with whom we stood in fullest unity only. The Galesburg Rule was never intended to shut all doors to all fellowship with other denominations of Christendom. Permit me here to give a brief statement of this Rule.

In 1872 at a General Council convention in Akron, O., on the request of the Iowa Synod the following was adopted:

I—"The Rule is: Lutheran pulpits for Lutheran ministers only. Lutheran altars for Lutheran communicants only.

II—"The exceptions to the rule belong to the sphere of privilege not of right.

III—"The determination of the exceptions is to be made in consonance with these principles, by the conscientious judgment of pastors, as the case arises."

At Galesburg, Ill., in 1875 one clause was inserted with the first sentence of the Akron Declaration, so that it reads:

"The Rule, which accords with the Word of God and with the confessions of our Church is etc.

What is generally known as the Galesburg Rule is properly the Akron Rule of 1872 amended in Galesburg as noted above.

(The Lutheran Cyclopedia)

When Dr. L. H. Steinhoff at our recent Seminar stated that he welcomed opportunity to witness for Christ anywhere whether alone or in company of other Christian pastors and declared that he practiced such unionism, I can discover no violation of the Galesburg Rule in his conduct. He did not say that he opened his pulpit to non-Lutheran preaching in return for the courtesy extended to him by men of other denominations. The Galesburg Rule does not prohibit a Lutheran pastor from appearing on the same platform with others.

It is my conviction that as long as the Reformed groups maintain their repudiation of the Means of Grace, the Word of God and the Sacraments, as the sole channels of the Holy Spirit in the Church we Lutherans cannot and dare not enter into a fellowship closer than that which was practiced in Amsterdam. That was the second mile, in my estimation. I cannot agree with Dr. E. E. Ryden that the ecumenical movement in its march from Amsterdam must affect the Galesburg Rule eventually. The Galesburg Rule does not condemn common worship of evangelical Christians, but it does protect the Lutheran congregation by assuring to it the administration of the Means of Grace in their purity and truth.

The Zwinglians declare that so-called means of grace, to which they add other rites and ceremonies, are only "aids to Christian living" and state officially that "our salvation does not depend on them." To us that must ever remain anathema.

When a Reformed brother chided me with being too much like Martin Luther whose brusk declaration at

Marburg "You have a different spirit from ours" prevented the much desired union of the Evangelicals, I had the pleasure of informing him authoritatively that not Luther but Zwingli first used that expression in April 1525 of Luther and his colleagues saying they were "von einem anderen Geist geföhrt," and that Luther, skillful disputant that he was turned the barb back on Zwingli doing it repeatedly as he found its author so sensitive about it.

Sherwood Eliot Wirt in his article in the Christian Century, April 27, 1949, "Would They Shake Hands Today?" deals carelessly with history in his allusion to the incident.

I was greatly heartened however when the article revealed that not a single Lutheran leader was willing by compromise of doctrine to pave the way for greater external unity of the Church.

The strong plea of the Reformed in Luther's day, that he compromise and not stand so stiff-neckedly on the Scriptures as THE Word of God, is repeated today in favor of a tolerance which by compromise in doctrinal emphasis shall exemplify the ecumenicity of the Church and enable the Christians to muster their forces more effectively against the anti-Christ and anti-God movements. But the Luther at Marburg was the same Luther who faced the minions of Satan and the powers of the world at Worms. Without Worms there would have been no Marburg.

I am not able to prove it, but I firmly believe that the Roman hierarchy, despotically controlling the Emperor, would have gained the day at Augsburg if Luther had yielded in his stand at Marburg. That he did win is an historical fact and that the Word of God won through him is our joyous Lutheran conviction.

To contend that today the bitter assault of organized Atheism with its mighty arms in modern government, can best be checked by a great show of organizational union (union without unity) of Christendom, has no good ground to stand on. The truth spoken by the Prophet Zechariah through inspiration of the Lord "Not by might, nor by power, but by my spirit, saith the Lord of hosts," still stands.

The Church remains an organism and lives by the Word and Sacraments. Organization at the expense of Truth will never further the Kingdom of God nor thwart the efforts of the gates of hell to overthrow its Christ. The power of a World Council of Churches can never take the place of the spiritual power which emanates from the Word and Sacraments in their rightful administration.

"The Word they shall let stand . . ." is still our happy refrain and to defend it against any attempts to "water it down" is our sacred duty as Lutheran Christians.

To safeguard our Lutheran congregations from being exposed to preachers and teachers unwilling to be bound by our Confessions, is the purpose of the Galesburg Rule for which we need not apologize to any man or group of men.

All this however does not excuse us as pastors, yes as prophets of God in our given community as well as

teachers to our own congregations, from being willing at all times to share our precious Lutheran heritage with others who share our Christ with us. It is wrong for us to withhold our testimony from those who are willing by association with us, to listen to us and counsel with us concerning Christian faith and life. This does not imply unfaithfulness to our Confessions, rather will it enhance their value to us in many a mixed company where one often hears of the glory of a creedless Christianity. It does however demand a careful sailing between the Scylla of unionism and the Charybdis of separatism and calls for the habit of praying oneself through some perplexing problems. There is no need of changing either our Confessions or the Galesburg Rule, but the great and pressing need is a change in our attitude toward brethren of other Christian groups and, I might add, toward our own brethren in the Lutheran household as well.

Well, I had better come to the end of my story. My experience in "dangerous living" from the viewpoint of traditional Lutheranism, has been a happy one taken all in all. It was not always easy to say "no" when pressure was put upon me, having said "A" to say "B" also, when saying "B" meant involvement in unionistic activities for which I had no taste. I was never prevailed upon to accept the presidency of the Association though pressed hard to do so especially in later years when I had become senior pastor in the city. My answer was always "no"

to the nominating committees with the explanation that the majority stood for things I could not approve and which as president I would have to support and promote. So, to save both me and the Association embarrassment, I must decline the honor. I did work with many committees, often as chairman.

When on leaving Canton for another adventure with God and a Mission Committee, the Association arranged a farewell luncheon in my honor, I heard words from the lips of the president and others which I cherish fondly. Among them this, that everybody always knew where Dr. Mees stood and that he had the grace to speak the truth as he saw it in love and kindness. We all love him and regret his leaving us.

Only the love of Christ can steer us safely along this course with its swift currents and dangerous whirlpools, but we must go forward constrained by His love, or stand guilty of having hid our light under a bushel when we ought to let our light shine.

I have already joined the Ministerial Union of Long Beach and hope by the grace of God to serve our Lutheran Church in it, but what is more important, I hope to serve the cause of Christ in that fellowship too.

The fact that my church in Canton, unfavorably situated as it was, grew from 350 to 920 communicant members may prove that fellowship with others need not interfere with the duties of a Lutheran pastor in his parish.

It Is Done

Walter Riess

SUDDENLY IT WAS FINISHED: the entire moment and history of Christianity. He arose. Easter was an empty tomb and a hollow shell and the new sun and the green grass outside to the Risen as He walked into the air He had once forsaken, filled beautiful lungs with the clean life of the garden. Death was a dead icy ball in the grave behind Him, and the blood that surged through His veins, the silent beating of His heart, never ceasing, never faltering—these told Him quietly, *It is done now, Master. It is done.* Easter was around Him and in Him and everywhere. But then. . .

But then it was really only with Him, and nowhere else. Easter was in Him, but not yet in the weepers of Calvary, or in the soldiers who thrust the lances and broke the legs, or in the cowering apostles. And did He see how Easter would spread from Him, how it would flow into the fearing ones of 33 and 1640 and 1949 A.D.? Did He see me at my typewriter tonight, looking down upon the tiny lights of a hidden campus, with its white roads and its shadowed quadrangle? Or did He see me when I drove through Forest Park tonight, the radio breathing out into that senseless confusion of steel and rubber and gas the soft chords of Bach's *Jesus, Thou My*

Heart's Desire? How can my typewriter refrain from hindering my thoughts of Him, or my tin radio enable me to remember the washed air of the garden on Easter morning? Christ did more with me and with these shelly things than I could dare to hope for. Easter is in my typewriter and my radio and my dictionary and even in the cheap painting of the Indian above my desk, a native with his arms outstretched to the heavens as if in total prayer. Tonight I'm reaching out too, but not for the heavens. For Christ and His beating, risen heart.

How clean I can feel when I reach for Him, how right and clean even in a dirty world! I like to think of what Easter has done for me, how it has filled me to the brim with white and pure hope, how it has removed the filth and brought back the air of the garden. I am almost glad that Adam sinned in the beginning, because I have known what it is to be dirty and clean again. Adam was clean first, then dirty. I do not know why God allowed Eve to eat the apple, or why He placed the apple there for her to eat. But I know that He made Eden and its sin a bit less hateful to me by giving me Calvary and the crucifix and the air of the garden on Easter morning. I am not making sin light by this. I am making the Resur-

rection heavy. Heavy with love and guidance and tender care all the night through.

He *has* guided me beautifully. Two years ago this Easter he presented to me my first altar service and my first gown and my first opportunity to read the Bible to people who wanted to hear it. My father walked with me to the altar. So simple, and so unexplainable, that I should be walking to the altar on Easter Sunday with a father who had spent a life at that same altar. All of life is a gift. Mine has been. Someone placed a basket of red and white flowers on the altar that day, and on it a card: "May your years in the ministry be fruitful." And they will, they will. If I should have to die tomorrow, every event in my life would be a blessing, every minute, every second, every tick of the clock. To me, tonight, the ticking has faded almost entirely. The wrist watch on my arm has grown pretty and worthless as far as time is concerned. There is only eternity with God tonight. Easter made that possible.

And there is an eternity in the ministry. Someone asked me, once why I have not chosen a different life, a life with a typewriter in a newspaper office. I tried to tell him. I do not know whether he understood that I would have to throw away the typewriter were it not for this seminary, the stone walls, the basket of flowers, and the black book I read from on Sundays, and my chapel in Illinois, and my Hebrew test tomorrow. I have to live in this kind of an eternity. Presses and news and ink remind me of myself too much, of the paycheck and the worry and the skin and blood of myself. Not that others cannot find eternity in printer's ink. Certainly they can. But I, content with my small town pulpit and typewriter ribbon and little life with God, could not trade. Gold is gold, and eternity is eternity. I have no choice really. I was given eternity.

But it is a long way from Easter and the garden to the typewriter. The distance is shorter between the garden and the pulpit. I will realize that more fully when I preach on Easter Sunday to the same men and women and children who listened to me two years ago. There is something timeless in the sermon. It never begins or ends. Calvary is eternity, and Calvary is the only sermon I know how to preach, now and forever. Make words without the cross, and you make words without meaning. Words—Stalin and Europe and the Olympics and the depression and the election—make no sense without that startling cry, *It is finished!* They all seem trivial and nauseating, these crossless words. As I say, I'll know that better Easter Sunday.

Christ used words preciously. He said: *It is done.* Last week sometime I wrote a poem about those three words. It will not hurt to repeat it here:

Somewhere in the deeps
Around the cross,
Somewhere in the blood,
The grief, the loss,

Somewhere in the love,
The dimming sun,

Whispered the dying Savior,
It is done.

And soundless victory
Chilled the Calvary air,
Pierced the huddling crowd
Who mocked Him there.

It is done, He said.
They wished to hide.
He looked at them awhile,
And then He died.

—My most recent failure, that poem. Try to succeed when you write about the cross, my young poet, and you will end up praying. But God has room for failures—for me and for every man in the pulpit today with the Gospel in him. I am not responsible for these shortcomings. I *have* to write because God once died for me, and because He gave Easter to me, and because He said *It is done.*

Strange how peaceful it is to write like this about the Resurrected Lord. The words crowd onto the paper, and I try to keep up with them. There is no thought of print or post, only a human vision of the garden and the white cloth of His garden as the morning breeze took it up for a second, then dropped it to the earth. . . . Writing about the Resurrection is simple, because the Resurrection is simplicity itself. Some poet wrote:

The simplest and the most familiar things
Gain a strange power of spreading awe about them.

That may be a misquote, I don't know. But the sense is right. God arose: that is the simplest and the most awful truth ever given to a man.

Let that truth rest in its simplicity. Tear it apart into scientific possibilities, and you destroy it entirely. Only believe, only accept. This Easter Christ arose from the dead. Repeat it over and over: *God died and rose again for me, for me.* Let it rest.

But do not let it die. Hold on to it every day in your shops and offices and pulpits, with your typewriters and pens and tools. And build on that truth every reality. For all is false but this arisen Lord. Christ was the only Reality this sorry world has ever cast a fevered eye upon.

That is enough. One cannot go farther than to declare God all and self nothing and thing nothing. But one everyone, *must* go that far. Or he goes nowhere. It is all or nothing. Keep God or self. Live or die. *I live, yet not I, but Christ liveth in me.* That is the end of the story. Isn't it?

And thus we learn our names, by first making ourselves nothings before the God in the garden. He says openly: *You are Mine, and thy sins are forgiven thee.* Place a placard on your days, and on it write, in words big with meaning: *THINE.* And you will know your God and yourself. And I will too. And then we shall live. Then we shall know Easter, finally and without change. Then it shall be done.

Christ Before Pilate

Mrs. V. C. Ridenour

"Suffered Under Pontius Pilate, Was Crucified, Dead, and Buried"—Apostles' Creed.

*They bound him, and led him away, and delivered him
to Pontius Pilate the governor." Matthew 27:2.*

The Jews came early with demands
By scribes and priests for Jesus' death.
I, Pilate, am the Governor,
But dare not draw one true free breath.
Why did I choose a state career
And public office? It demands
All things for Caesar, and a life
Spent in this beastly foreign land.

Art thou the King of the Jews?" John 18:33.

The royal welcome he received
Shortly before, was common news.
I tried to get the truth from him:
"Art thou, in truth, King of the Jews?"
His answer startled me! He said:
"My kingdom is not of this world."
How different from Caesar's, which
Is might, and force, and flags unfurled!

*"And when he knew that he was of Herod's jurisdiction,
he sent him unto Herod." Luke 23:7.*

It seemed a most expedient thing
(Learning he came from Galilee)
To send the man to Herod, and
Escape responsibility.
The tetrarch questioned him at length,
But just as though he had not heard,
Though mocked and jeered by scribes and priests
The prisoner said not one word.

I found no fault in this man Christ.
Neither did Herod. But he dressed
Him in a costly royal robe
And sent him to me. Herod's jest!

*"Whom will ye that I release unto you? Barabbas, or
Jesus which is called Christ?" Matthew 27:17.*

Why did I not set Jesus free?
Why did I give those wrangling Jews
This long-sought opportunity?
Why did I ask that mob to choose
Between Barabbas and this man?
The robber was himself surprised
At this most sudden second chance,
While I was truly mystified!

*"And while he was sitting on the judgment-seat, his wife
sent unto him, saying, Have thou nothing to do with that
righteous man; for I have suffered many things this day
in a dream because of him." Matthew 27:19.*

Somehow the news of Christ's arrest
Reached Claudia's ears. During the night
She wakened me at various times
Telling me how he'd given sight
To blinded eyes, and made one walk
Who had been crippled many years.
She half-believes he is a God;
Beseeching me with many tears
Not to condemn him if they brought
Him to my court. "Because," she said,
"The people in Jerusalem
Say he has even raised the dead!"
This morning she dispatched a note
During his trial (It was her plan
To help him . . . after a strange dream):
"Have naught to do with this just man!"

*"What then shall I do unto Jesus which is called Christ?"
Matthew 27:22.*

Why did I let that angry throng
Break down my sense of justice? I
Found no fault in him, but my ears
Heeded that death-demanding cry:
"Crucify Him! Crucify Him!"
He said no word, just looked at me
As soldiers hurried him away
Outside the gate to Calvary.

*"Knowest thou not that I have power to release thee, and
have power to crucify thee?" John 19:10.*

*"He took water and washed his hands before the multi-
tude saying, I am innocent of the blood of this righteous
man: see ye to it." Matthew 27:24.*

I never tried a man before
Who was so wholly void of fear,
Even of death itself, as he.
Yes, from the first it was quite clear
He was no ordinary man.
It is the strangest thing! I felt
As though I were the guilty one
Instead of Jesus. The act done

When, before the assembled throng
I washed my hands and put the blame
Of Jesus' blood on them, is proof
That I felt guilt, and doubt, and shame.

"The Jews cried out saying, If thou release this man, thou art not Caesar's friend." John 19:12.

Their squabbles on religion were
Of little consequence to me,
But when it came to a "new king,"
This was one claim that could not be
Allowed. The Great Caesar is King!
To keep my job as Governor
Secure, I must be Caesar's friend.
I dared not free the prisoner!

"And when even was come, there came a rich man from Arimathea, named Joseph, who also was Jesus' disciple. This man went to Pilate, and asked for the body of Jesus." Matthew 27:58.

"And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead." Mark 15:44.

Why did I choose a state career
And public office? It demands
All things for Caesar, and a life
Spent in this beastly foreign land.

The hour is late. I cannot sleep!
The angry mob long since has fled,
Joseph has claimed his body now
For burial. JESUS IS DEAD!

The Eternal Resurrection

John F. Palm

EASTER DAWNS AGAIN upon a world at peace. Yet, seldom in the centuries that have passed since Christ rose from the sundered tomb has there been a greater need for the Easter message of hope and inspiration, peace and love.

Always to Christian peoples everywhere, this Day of Resurrection holds forth the promise of eternal life. But today the Easter story takes on an added measure of transcendent loveliness. As a bright beacon of divine light, it shines forth in a universe darkened by greed and cruelty and intolerance, war and rumors of war, lending courage and faith in the future to despairing, burdened hearts in every land.

As we go joyously forth in commemoration of this day and offer prayers of gratitude for the Master's loving lessons in humility and trust, we realize anew that upon Jesus' teachings rests the salvation of the world. Reviled and taunted by unbelievers, He taught the goodness of God. Unflinching, He practiced brotherly love in the face of hatred. Then when His work on earth was done, He gave to humanity the precious proof of immortality.

In the message of the Risen Christ there is never-failing comfort for the soul. Out of it comes renewed faith in the triumph of life over death, and good over evil. Proclaiming "the peace that passeth all understanding," Easter is indeed a day of "joy and gladness."

When Joseph had begged Pilate for Jesus' body and laid it in a new tomb where never man was before laid, the women who came with him from Galilee prepared spices and ointments to embalm the earthly remains of their Lord. Before they had finished, the Sabbath was upon them and they rested, according to the law. But upon the first day of the week, very early in the morning, they come to the sepulcher, bringing the spices they

had prepared, and found the stone rolled away. And they entered in, but found not the body of the Lord. While they wondered where He had been taken, two men stood before them in shining garments, and as the women bowed their faces to the ground, they heard the angels asking: "Why seek ye the living among the dead? He is not here, but is risen!"

Like the women of Galilee, we too seek the living among the dead. We bring with tears our precious ointments to embalm the body of the perished Lord, but we never find Him in the tomb. The shining angels bring the news that He is risen and sorrow blossoms into wondering joy.

The rule of Death is visionary and transient. The great truth of the universe is resurrection. Imperishable life sleeps but for the Sabbath in the tomb, and before the dawn of the morning on the first day it awakens to new beauty and saving power. Christ dies and rises in everlasting cycles. His resurrection in Palestine was the symbol of the eternal miracle, whose repetition brings unending Spring to the world and the heart of mankind. When earth grows chill in the blasts of Autumn, and the flowers wither and the leaves fall, we might, in imagination, see the sweet spirit embodied in Nature taste the cup of sorrow at Gethsemane, and sadly climb the slope of Calvary to the Cross. The universal Christ manifests Himself in a thousand forms and sacrifices Himself in every atom of life that seems to yield to death. God lives and dies in the vicissitudes of the seasons, giving His body, that greater life may come, and rising from the tomb at each recurrent Easter. The Christ of Nature sleeps in the sepulcher while Winter tempests sweep over the world, but every Spring there is a resurrection. Who can doubt the goodness and power of the Lord when the birds

gin to sing, the buds burst into bloom, and the April
lors prophesy of ripened fruits?

Shall we ever grow weary of the miracle of Spring?
ge cannot blind us to its renascent loveliness nor habit
ll our hearts to its message of eternal hope! Even as
e flowers blossom again after their winter sleep, so
all the soul of man begin a new life beyond the icy
arkness of the grave. And as the world bursts into in-
fable beauty at Easter time, so shall the life to come
cel the joy and power of the life that leads down to
e tomb. The deep chill of winter carries a message of
pe. There is no despair in Nature because her trust
eaves serenely to the God of the resurrection. There
death on the surface, but life beneath; death in what
s gone, but life in the future. It is the past that is dead,
ver the present nor the days unborn. Full of invincible
e, they press forward and ever forward, eager to pass
om what shall be to what is, and to experience the
anscendent wonder of birth and death.

We speak of birth and death in our blindness as if they
ere totally unlike, but is not death one act in the drama
persistent life, just as winter is the beginning of spring,
d sorrow the prelude to joy? The poet Wordsworth
ys that our birth "is but a sleep and a forgetting." We
me here from some sphere of untold glory which we
member in the cradle, but as life proceeds, the vision
ps away. Is death anything more frightful than a sec-
nd birth, "a sleep and a forgetting"? No, who knows
at that after the latter birth we shall still remember?
t least we may remember some of the bright days of
e on earth! The dark ones may the good God help us
forget. Our lives have their winters like the world
hen the nights are long and the sun shines but feebly
rough overhanging clouds. The frosts of autumn strike
r blossoms dead and the soul wanders desolate through
inner world forlorn of joy and beauty. In these win-
rs of the heart, when the Lord of life has been crucified
d laid in the stony sepulcher with hopeless tears,
essed are they to whom the shining angels come with
eir message: "He is risen. Seek not the living among
e dead." Never, never among the tombs, but always in
e sunlight, walks the Lord. Not in the sepulcher among

the shades shall we find Him, but abroad in the blessed
airs of Heaven. For being dead, He liveth. Sorrow
should not sicken the heart any more than winter poisons
the potencies of the earth. After every December of the
soul, there should come an Easter with the Lord of the
Inner Life risen from the sepulcher and sending His
angels to announce that He is away on errands of joy
and love.

Bleak were the world bereft of the risen Christ. Every
time the Lord has seemed to die in the drama of human
history, the sepulcher has opened ere many days and He
has come forth radiant with power and promise. Many
great empires have fallen and kings and rulers have per-
ished in their ruined cities, but Death's victory has never
been complete. Life springs invincible from the graves
of nations and man recovers the thread of civilization
where it was broken off. War crucifies the Lord of hu-
man progress, but it cannot annihilate Him. He has risen
in the ages gone—He will rise again in ours. Like weep-
ing Mary, we mourn the Savior dead and creep into the
sepulcher with spices for the funeral. But He is not
there! He is risen triumphant over war and war-like
passions, and although the earth be desolate from man's
frenzy, Christ shall bring back joy and beauty as He
walks the blackened fields.

"Out of the night, the dawn! Oh Hearts, look up
This Easter morning! See the brightening skies,
And watch the valleys, like an upturned cup,
Filling with golden light before your eyes.
Remember another dawn that followed a night
Blacker than any mankind ever knew,
And as it began to dawn, a radiant light
Shone on an old world suddenly made new.

"What of the dead who died in the mad strife?"
The question comes, and a voice makes quick reply:
"I am the Resurrection and the Life,
And he who believeth on Me shall not die."
We claim Thy promise—there begins to dawn
The long-lost night for which our hearts have grieved;
The sun is on the hills! The night is gone!

—Grace Noll Crowell.

The Dark Hour

No wonder that the sight of Him
Was ashes in their eyes;
No wonder that they laid Him by
With sharp and broken sighs.

We would have been as burdened down,
As blurred of eye as they;
Now may our souls be lifted up
Like theirs on Easter Day!

G. J. Neumann.

"We Believe and Teach"

FOREWORD

This common confession of faith is the composite work of two committees: the Committee on Doctrinal Unity of the Lutheran Church—Missouri Synod, authorized and empowered to prepare such a statement by its 1947 Convention, and the Committee on Fellowship of the American Lutheran Church, authorized and empowered to negotiate with the Lutheran Church—Missouri Synod for the same purpose by its 1948 Convention. These two committees voted in joint session on January 7, 1949, to request a joint sub-committee consisting of Dr. Edward C. Fendt, Dr. John F. C. Fritz, Dr. Bernard J. Holm, and Rev. Werner H. Jurgens to prepare the preliminary draft of such a confession. This draft was written by these men in Chicago, Illinois, on August 29 and 30, 1949. Revisions were offered in sessions of the two official committees meeting separately (the American Lutheran Church committee in Chicago on September 15, 1949, and the Lutheran Church—Missouri Synod committee in St. Louis on September 16, 1949). On October 21, 1949, the joint sub-committee embodied these revisions in the document and submitted the revised draft to all the members of the two committees. On December 5 and 6, 1949, the two committees met jointly and approved the copy herewith submitted.

This confession of faith, unanimously approved by the two official committees as their report to their Synods, is hereby respectfully submitted to the Synods for adoption.

THE "COMMON CONFESSION"

IN ORDER TO GIVE EXPRESSION to our common Christian faith, we hereby declare the following to be our mutual conviction and testimony:

I. God

We believe and teach:

The one and only God is the God Who has revealed Himself to us as the Creator of the world and its Preserver, to Whom the entire creation and all creatures are subject, Who is Lord and Ruler over all things. Through the Holy Scriptures He has revealed Himself to us as the Righteous and Holy One, and also as the God of our salvation from sin and death. He has designated and manifested Himself as the Father, Son, and Holy Spirit in the work of creation, redemption, and sanctification. We therefore confess our faith in this triune God, three distinct Persons in the one Godhead.

All men can know of the existence and activity of God, deriving such knowledge from the creation of the world, their own conscience, and history. But who God is, how He is minded toward men, and what He has done for man's salvation from sin, can be known only from God's revelation of Himself in Jesus Christ through the Holy Scriptures. In Jesus Christ, God became incarnate. "The Word was made flesh, and dwelt among us, and we beheld

His glory, the glory as of the Only-Begotten of the Father, full of grace and truth," John 1:14.

Cf. Acts 14:15-17; 17:24-31; Romans 1:19, 20; 2:14, 15; I Corinthians 2:10-14; Ephesians 2; Colossians 1; II Timothy 3:14-17; Hebrews 1, 2.

II. Man

We believe and teach:

God in the beginning created man in His own image to live according to His Law, which God had written in man's heart; but man disobeyed God and thereby became a sinner, alienating himself from God, and bringing sin and death upon himself and all his posterity. "As by one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned," Romans 5:12. Therefore all men are born into this world with original sin; and being unable to observe God's divine commands, they wilfully continue to transgress God's holy Law in thoughts, words, and deeds. Man as sinner has delivered himself into the bondage of sin and of the devil, from which man cannot free himself by his own powers. From this desperate condition and tyranny only God can set man free.

Cf. Genesis 1-3; Psalm 51 and 130; Romans 1-7; Ephesians 4:24; Hebrews 2:14-18.

III. Redemption

We believe and teach:

God from eternity decreed to send, and in the fulness of time did send, His Son to fallen man as Savior, to fulfill the Law in the sinner's stead and to suffer the sinner's punishment in his stead. Christ "was delivered for our offenses, and was raised again for our justification," Romans 4:25. God "laid on Him the iniquity of us all," Isaiah 53:6. Christ entered into death in order to bring man, held in the grip of death, unto life with Himself. In His victory over death He brings to man a life of freedom from death. God by raising Christ from the dead, proclaimed to the world that He has accepted the atonement for man's sin as completed, and that Christ, the risen and exalted God-Man, shall reign as Lord forever.

Cf. Isaiah 53; Matthew 20:28; Luke 24; John 11 and 14; Acts 2:22-36; I Corinthians 15; II Corinthians 5:14-21; Timothy 2:4-6; I Peter 1:18-25.

IV. Election

We believe and teach:

God from eternity, solely because of His grace in Christ and without any cause whatever in man, elected as His own all those whom He makes and keeps members of His Kingdom and heirs of eternal life. The Holy Spirit by

The Gospel has called us and assured us of our status before God, testifying to us that He has chosen us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness has given us the assurance that He will present us faultless before the throne of His glory.

Cf. Acts 13:48; Romans 8; Ephesians 1; I Peter 1:1-9.

V. Means of Grace

We believe and teach:

God has willed that the knowledge and benefit of Christ's redemption from sin be brought to man through His means of grace, namely, through the Gospel in the Word and in the Sacraments. Through these means He not only forgives but actually bestows His grace in Christ unto forgiveness of sins and a life of fellowship with Him.

The Word. Through the Holy Scriptures, which God has caused to be written by men chosen and inspired by Him, God instructs and assures us regarding His will for us. The Holy Scriptures constitute His Word to men, centering in the revelation of Himself in the person and work of Jesus Christ for our salvation. Through the Holy Scriptures God continues to speak to men in all ages until the end of time. He speaks as the infallible and unchanging God, Whose message to mankind never changes. Through the Holy Spirit by divine inspiration supplied to the holy writers content and fitting word, therefore we acknowledge the Holy Scriptures in their entirety as the inspired Word of God. His Holy Spirit testifies in our hearts that His Word is true, that He will keep all His promises to us, and that our faith in Him is not in vain.

We therefore recognize the Holy Scriptures as God's inerrant Word, and this Word of God alone shall establish articles of faith (cf. Smalcald Articles, Part II, Art. 4). We pledge ourselves to teach all things taught in the Holy Scriptures, and nothing but that which is taught by God in the Holy Scriptures.

The Holy Scriptures teach both Law and Gospel, but the chief content of the Holy Scriptures is the Gospel. The Law enters into the service of the Gospel by bringing man to a knowledge of his sins and by convincing him that he is under God's judgment because of his sins, and by telling the believer what fruits of faith he should produce.

Baptism. In the Sacrament of Baptism God adopts men as His children. In Baptism God confers the benefits of Christ's redemption and graciously bestows the washing of regeneration and newness of life. We recognize it as the Lord's will that men should be baptized even in their infancy, knowing that the promise of God so applies to little children.

Lord's Supper. In the Sacrament of the Altar Christ gives us His body offered up for us, and His blood shed for us, to eat and to drink for the forgiveness of sins, the strengthening of our faith, and the increase in holiness of life. In this Sacrament we receive Christ's body and blood orally as well as spiritually. All communicants

receive Christ's precious body and blood together with the bread and wine, but only the believers obtain the blessings of the Sacrament. Christ is not only present at the celebration of the Sacrament, but in this Sacrament He enters into the most intimate communion with the members of His Church, bringing to them His body and His blood by which He made atonement for their sins.

Cf. The Word: I Corinthians 1, 2; II Timothy 3:14-4:5; I Peter 1; II Peter 1:12-21.

Baptism: Matthew 28:18-20; John 3:1-13; Acts 2:37-39; Romans 6; Titus 3:4-7.

Lord's Supper: Matthew 26:26-28; Mark 14:22-25; Luke 22:19, 20; I Corinthians 10:16, 17; 11:23-29.

VI. Justification

We believe and teach:

By His redemptive work Christ is the propitiation for the sins of the whole world, hence, forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.) "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation," II Corinthians 5:19. Hence no sinner need be eternally lost on account of his sins. God offers this propitiation and reconciliation freely to all men through His means of grace. There is nothing in sinful man or in what he may do to merit God's declaring him righteous. God justifies the sinner solely on the basis of Christ's righteousness, which He imputes to the sinner through the Gospel and which the sinner accepts by faith. Such faith is wrought in man by the Holy Spirit. Through this faith we not only receive from God but also retain the blessed assurance of our righteousness in His sight for Christ's sake.

Cf. Romans 3-5; 8; Galatians 2:16-3:29; Colossians 1; I John 2:2.

VII. Conversion

We believe and teach:

The sinner's conversion takes place when God brings the contrite sinner to faith in Christ as his Savior. This change of heart with respect to sin and this reliance upon Christ for salvation from sin is the work of God the Holy Spirit, without any cooperation whatsoever from sinful man. "No man can say that Jesus is the Lord, but by the Holy Ghost," I Corinthians 12:3b.

Cf. Acts 5:31; 26:18; Ephesians 2:1-9; Jeremiah 31:18, 19; Ezekiel 11:19, 20.

VIII. Sanctification

We believe and teach

The believer in Christ can no longer enjoy living in sin, but he is prompted and enabled by the love of God in Christ and by the indwelling Holy Spirit to live according to God's commandments and to be minded towards all things as God is minded. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the

faith of the Son of God Who loved me and gave Himself for me," Galatians 2:20.

We therefore, out of gratitude to God, seek to glorify Him by abounding in good works, without which faith is dead. In glorifying God we seek to serve Him and our neighbor in love, as He directs us in both tables of His Law.

The Christian in this present world can never attain perfect sinlessness because sin inheres in him until death. But we strive for the goal that is set before us and by daily contrition and faith make progress in our Christian life. We look forward to the life to come when we shall be cleansed of every defilement of sin and shall share with Christ His perfect life.

Cf. Romans 12:2; I Corinthians 6:9-11; II Corinthians 5:14, 15; 7:1; Ephesians 2:10; Philippians 2:13 and 3:12; Colossians 1:10 and 2:6; I Thessalonians 4:3; Titus 2:11-14; I Peter 1:15; I John 3:6-9.

IX. *The Church*

We believe and teach:

All believers in Christ constitute the one, holy apostolic (in agreement with the Apostles' doctrine), and catholic (universal) Church. Jesus Christ is its Head. Through the means of grace He calls all its members into fellowship with Himself, and also unites the members in fellowship with one another.

To all members of His Church the Lord has given all the rights and prerogatives set forth in His Word. Every Christian has the right of direct access to God without a human mediator.

To the Church has been given the commission to preach the Gospel and to administer the Sacraments. It is therefore the duty of Christians to unite in local congregations for this purpose. In such local congregations the presence or activity of any unbelievers or hypocrites does not nullify the power of the Word of God. The efficacy of the means of grace does not depend on the faith of the ministrant, but inheres in the Word of God itself.

In this present world Christ does not promise His Church any earthly reign over the affairs of men. His Church will remain a Kingdom of the cross until His return for Judgment; but He will sustain it according to His promise. "The gates of hell shall not prevail against it," Matthew 16:18b.

It is the duty of the Church to be faithful to its Lord and His Word in all its testimony, to be steadfast in its confession of His truth at all times, and to avoid and combat error. It is the duty of the Church to mold and keep its practice in conformity with the Lord's directives in the Holy Scriptures. Therefore we dare not condone error or have altar and pulpit fellowship and un-Scriptural cooperation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word. We must also be alert and susceptible to the Lord's leading to establish and maintain fellowship with those whom He has made one with us in the faith, and

to seek to win the erring and wayward for unity in the true faith. We are mindful of our Lord's intercessory prayer that we, who are His brethren, may be one, even as He and the Father are one.

Cf. Matthew 28; John 8:31, 32; 15; 17; 20:22, 23; Romans 12:3-8; 16; I Corinthians 1:10; 3:12; Ephesians 4:1-16; 5:6-11; Colossians 1; I Timothy 6; I Peter 2:9, 10; I John 4:1; II John 9, 10.

X. *The Ministry*

We believe and teach:

The ministry of the Word and Sacraments exists by divine ordinance. God continues to call men into the holy office and entrusts the spiritual welfare of His congregations to these pastors as His gifts to the Church. It is the will of God that congregations choose as their pastors only such men as have the qualifications outlined in the Holy Scriptures. Pastors are required by God to be faithful and as faithful pastors are entitled to the love and respect of their congregations.

Cf. Acts 20:28; Romans 10:12-18; I Corinthians 4:1, 2; II Corinthians 4; Ephesians 4:11-15; I Timothy 3; 5:17; Hebrews 13:7-17.

XI. *The Lutheran Confessions*

We believe and teach:

The Lutheran Confessions (Book of Concord 1580) are true exhibitions of the truths of the Holy Scriptures. Therefore it is rightly required that every pastor and congregation in the Lutheran Church subscribe to and uphold the doctrines taught in these Confessions without any omission, deviation, or reservation.

XII. *The Last Things*

We believe and teach:

The Church of Jesus Christ will exist and endure to the end of the earth, according to the promises of Christ, until His return for Judgment. When Christ returns for Judgment He will raise up all the dead—all believers in Him to eternal life, and all others to everlasting damnation.

Among the signs of His approaching return for Judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman Papacy, the climax of all human usurpations of Christ's authority in the Church. We hold it to be an error to teach anything as a sign of Christ's second advent not promised or foretold in the Holy Scriptures, such as the expectation of a mass conversion of the Jews, a preliminary resurrection of martyrs, and a visible millennial reign of Christ on the earth before the Day of Judgment.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God

rough faith unto salvation ready to be revealed in the
 at time, wherein ye greatly rejoice, though now for a
 ason, if need be, ye are in heaviness through manifold
 nptations; that the trial of your faith, being much more
 ecious than of gold that perisheth, though it be tried
 th fire, might be found unto praise and honor and
 y at the appearing of Jesus Christ; Whom having not
 en, ye love; in Whom, though now ye see Him not, yet
 lieving, ye rejoice with joy unspeakable and full of

glory; receiving the end of your faith, even the salvation
 of your souls," I Peter 1:3-9.

"Beloved, now are we the sons of God, and it doth not
 yet appear what we shall be; but we know that when
 He shall appear we shall be like Him, for we shall see
 Him as He is," I John 3:2.

Cf. Matthew 16:18; John 5:28, 29; 6:40; 18:36; Romans
 11; II Thessalonians 2:1-10; I John 2:18; Revelation 20.

The Reader's Viewpoint

MORE ABOUT THE WORD

Dr. Dell, the editor of the LUTHERAN OUTLOOK, puts
 his finger on the crux of the problem under discussion when
 he writes in the January issue, page 6: "How much of the
 Bible is the Word of God? Those who use this method of
 speaking do not seem to see that they thereby allow a prin-
 ciple of doubt, of subjectivity, to enter in, which will in time
 destroy the whole doctrine of inspiration and much besides.
 Or if some of the Bible is the Word of God, but not all of it,
 then it is up to us to determine what is Word of God and
 what is not. Men will have to determine that. In other words,
 we no longer have God telling us what we should believe,
 but we have men telling God what they will believe."

Some fear that it will create doubt in the minds of people
 if we tell them frankly that there are discrepancies in the
 Bible which we cannot harmonize. Truth never creates doubt
 about truth. The Spirit of truth does not work that way. But
 we will create doubt about a fallacy. Talking about doubts,
 then it is obvious that many pastors and seminary students
 have grave doubts about the validity of the verbal inspiration
 theory. These men need help, because some of them labor
 under fear of being called liberalists. They should be told
 frankly that the discrepancies in the Bible do not in any way
 affect God's plan of salvation revealed to us in the Word.
 They have no difficulty with the question of salvation by
 faith in Jesus Christ. They are devout Christians and honest
 seekers after truth. They have not thrown the Bible out of
 the window. They esteem the Bible highly because it is the
 book which brings them Christ.

And they have not told God what they want to believe;
 they believe what God has told them in His Word. But they
 do not believe that a discrepancy in the Bible is inspired by
 the Spirit of truth. That would be fatalism, and not Christian
 faith.

And those who cannot accept verbal inspiration do not
 thereby determine what is the Word of God any more than
 the men who gave us the American Standard Version and
 the Revised Standard Version determined what is the Word of
 God when they eliminated portions of Scripture printed in
 the King James Version, keeping in mind that the verbal inspira-
 tion theory was formulated before the American Standard
 and Revised Standard versions were published. To bring the
 verbal inspiration theory to its logical conclusion, would be
 to reject these two Versions.

I know that the question of inspiration is acute with many
 pastors and seminary students. No doubt some seminary in-
 structors have sensed this. In talking with one of the in-
 structors of one of the large Lutheran seminaries, he said
 the time has come that "we should take our seminary students
 to our confidence and tell them frankly about the discrep-
 ancies in the Bible, but also tell them that the discrepancies
 do not affect God's plan of salvation in Jesus Christ." Those

that have difficulty with verbal inspiration will not be helped
 by using a club on them. They would get a heavy burden
 removed from their conscience if their instructors would take
 them into their confidence and counsel them in the spirit of
 Christian love. It appears to me that some seminary instruc-
 tors threaten students with dire consequences if they do not
 accept verbal inspiration. But the seminary instructors must
 not bear all the blame for such a situation. The powers that
 be in the Lutheran Church of America must bear the greater
 blame because the Lutheran Church of America does not
 give its seminary instructors freedom to present their honest
 convictions regarding the Word of God. The powers that be
 use the verbal inspiration theory as a club over the heads of
 seminary instructors. In other words, verbal inspiration is
 put above the authority of the Word of God.

I can readily understand why those who accept verbal in-
 spiration are so zealous in its defense. Verbal inspiration is
 the cornerstone of their system of theology. If the corner-
 stone is shaken, their whole system crumbles. To me there
 is a cold intellectualism in their defense of the theory. It
 appears to me that in their defense of the theory there is too
 little emphasis on the presence of the living Christ in the
 Word. When we speak about the historical Christ, we should
 also speak about the contemporaneous Christ who is always
 present in the Word. He is the aggressive Christ who speaks
 to me now to take hold of me to convict me of sin and to
 offer me His grace.

When I read the Bible, I read not only about the Christ
 who lived here on earth about 2000 years ago, I am confronted
 with Christ who is active now in and through His Word.
 This is the reason why the Bible is so precious to me. It
 brings the living Christ to me now; He comes to me today
 with the full impact of His judgment and grace.

Is the Bible the Word of God, or does the Bible contain the
 Word of God? Which statement is correct? Often a wrong
 construction is put on a statement so that it is made to mean
 something that was not in the writer's mind when he wrote
 it. According to its contents the Bible reveals Jesus Christ
 as the Son of God and the Redeemer of man. If this is what
 is meant, then I can accept the clause: The Bible is the Word
 of God. According to its contents the Bible contains the Law
 and the Gospel. The Law convicts me of sin and brings me
 under the judgment of God. The Gospel brings me redemp-
 tion and release by faith in Christ. If this is what is meant,
 then I can accept the clause: The Bible is the Word of God.

But I cannot accept the verbal inspiration theory that every
 word in the Bible is inspired, for on almost every page in
 the New Testament we read the marginal notes: "Some au-
 thorities omit here, or some authorities insert here, or some
 authorities render thus." I ask in all sincerity: To what ex-
 tent are these omissions, insertions, and different renditions
 verbally inspired?

The Bible is to me an article of faith because it reveals to me the triune God, Father, Son, and Holy Ghost. It can be likened to our confession of faith as expressed in the Apostles' Creed. When we confess the First Article, we do not confess our faith in any creation theory. It is a humble and child-like faith in God as the Creator of all things. And when we confess the Second Article we do not thereby confess our faith in any theory of atonement. It is a humble and child-like faith in Jesus Christ as the Saviour and Redeemer of man.

Does the question of inspiration not enter into the proposition of trying to merge American Lutheran Church, Evangelical Lutheran Church, and United Evangelical Lutheran Church? As I analyze the proposition objectively, then it appears to me that it is an attempt to preserve the verbal inspiration theory.

And why are there two vacant chairs at the conference table which should be occupied by the Augustana Synod and the Lutheran Free Church? I know that it will be answered that

the president of the Augustana Synod has said that he is not interested in any Lutheran Unity unless it includes all the members of the National Lutheran Council, and the Lutheran Free Church has gone on record that it is not now interested in any organic union of Lutheran bodies. But is this the reason why they were not invited to sit down at the conference table?

The question of inspiration is not conservative Lutheranism versus liberalism. It is true Lutheranism versus pseudo-Lutheranism. It resolves itself into the proposition: Shall the Lutheran Church of America walk down the road of true Lutheranism or down the road of pseudo-Lutheranism? I am thoroughly convinced that it is pure Lutheran doctrine to say that the inspiration of the Word of God is a miracle wrought by God, and this inspired Word of God is the infallible rule for faith, doctrine and practice, and that this inspired Word will remain forever because the Mighty One Jesus Christ is the Guardian of His Word. A. V. Nevelev

BOOK REVIEWS

A NEW GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT.

The last unabridged Greek-English dictionary of the New Testament was J. H. Thayer's work, published in 1886, with a corrected edition in 1889, and often republished. In its day, this was an excellent work. Much of it, however, has been rendered obsolete by the many developments in New Testament study since that time. Several smaller New Testament dictionaries are available which pay some attention to the newer data, but it has long been an axiom of New Testament scholars that a new unabridged lexicon was vitally necessary.

The University of Chicago Press has for some time been giving serious consideration to the publication of such a dictionary. Independently of their efforts, the Lutheran Academy for Scholarship, of the Lutheran Church—Missouri Synod had advocated preparation of a translation into English of Walter Bauer's excellent German Lexicon of New Testament Greek (third edition, 1937). In 1949 the necessary funds were put at its disposal by the church body mentioned. Happily, these two enterprises were merged when the Press and the Church entered into a contract November 30, 1949, to produce an unabridged lexicon of the Greek New Testament for English-speaking students.

The editors of this work are Dr. William Arndt, professor of New Testament at Concordia Seminary, St. Louis, and Dr. F. W. Gingrich, now on leave of absence from Albright College, Reading, Pa. They will base the new dictionary on the fourth revised edition of Bauer's lexicon, which is expected to appear soon. Dr. M. M. Mathews, who is the editor of the dictionary department of the Press, is advising them on lexicographical procedure. Dr. Arndt is working in St. Louis (Concordia Seminary, 801 De Mun Ave., St. Louis 5, Missouri) and Dr. Gingrich is at the University of Chicago Press (5750 Ellis Ave., Chicago 37, Illinois). They invite suggestions as to the form and content of the dictionary from all interested persons.

THE LIFE THAT NEVER ENDS, *Thirty Funeral Sermons by Missouri Synod Pastors.* Concordia Publishing House, St. Louis, 1949. xiv and 168 pp. \$2.00.

These sermons give many new insights and new suggestions of texts. They cover almost every kind of situation that might arise in a pastor's experience: accidents, suicides,

deathbed repentances, children, young husbands and wives, people who suffered long, elderly people, church workers. They are not evasive, flowery eulogies, but courageous and pointed handlings of the situations. Salvation through the death of Christ is stressed in every single sermon. Though there are about twenty-four different pastors represented the sermons are strikingly similar in style, outlook and outline. That's just an observation, not an adverse criticism, for the sermons are by no means monotonous, each one has its own fresh, sincerely sympathetic and warmly intimate approach. The mourners must have been greatly helped by these sermons. They are not predominantly about the future life, which the title suggests. A more accurate title for the book would have been, **WHAT TO DO WITH THE LIFE THAT ENDS.** Sam Veldey.

EXPOSITION OF DANIEL, by H. C. Leupold, D.D. The Wartburg Press, Columbus, Ohio. 550 pages. \$5.00.

With the Reformed presses reprinting such conservative homiletical-exegetical works of the past like: "Commentary on the Holy Scriptures" by J. P. Lange; "Notes on the New Testament" by Bornes; "Commentary on the Old Testament" by Keil & Delitzsch; etc., it is most heartening to meet a Lutheran press producing a conservative homiletical-exegetical work on the great prophet, Daniel, along modern lines by a Lutheran seminary professor. This volume is his second on the Old Testament, his first one, "Exposition on Genesis," having appeared in 1942.

In a most scholarly manner, Dr. Leupold, thoroughly conversant with the modern school of adverse criticism, answers those who question the authenticity and inspiration of this great prophetic book. In spite of the fact that the book of Daniel is regarded as truly prophetic, the author always keeps in mind for the reader the faith and prayer life of Daniel. Indeed, his exposition of the famous sixth chapter of Daniel in the Den is most excellent in its portrayal of the prophet as a man of God and deep spiritual experience.

We appreciated the author's direct approach to the problems of interpretation as well as his clear statements of his analysis without any ambiguous comments such as one often finds in the attack of the modernist these days. After reading and reading, one can wonder just what is the locus of the writer, but not so with Dr. Leupold, for he does speak of things of which he is certain.

his verse by verse analysis, Dr. Leupold stresses the d of the Almighty in the affairs of men and governments, pointing out how futile their accomplishments are when is not given due recognition. Indeed, the author reveals God's present program for the nations, as indicated in el, will close with the demolition of the antichrist. Yet author is not visionary as so many of the Daniel-exposi-become. He meets the symbolism and gives its proper e and recognition.

his homiletical hints at the close of each chapter provide h direction in thought on this great book of prophecy h practical lines. Truly we feel that Dr. Leupold, our Testament professor, is a Daniel come as an Expositor he prophet Daniel, for his volume is a most helpful con- tution to the field of Old Testament prophecy. We are l for its appearance. We would commend it highly to e desiring an exposition of Daniel that regards that book he Word of God, even as the author subscribes to "the r truth of plenary inspiration," (p. 246) which is most tending to read these days.

ndeed, we trust that this volume will gain recognition ng the conservative works on Daniel as the great book, dies in the Book of Daniel" by the great scholar, Robert k Wilson.

We hope that the professor will continue his exegetical rs in producing more excellent expositions in the Old tament field.

Carl J. Scheidt.

E FOUNDER OF ST. ANSGAR. *The Life Story of Claus aurits Clausen*, by H. Fred Swansen. Lutheran Publish- g House, Blair, Nebr. 230 pages. \$2.25.

his volume, the author has vividly portrayed, in a most resting biography, the experiences of Claus Laurits Clau- a Danish missionary to America, during the heyday of Scandinavian move to the New World. Truly this Lu- an pastor, with his loyalty to the Haugian ideas and his ble submissiveness to the cultured university-trained isters from Europe, was a most unusual servant of the d. His ministry, while chiefly among the Norwegians and Danes, was distinctly democratic, for the whole country w of him as one interested in the problems of the com- munity, yes, new communities.

he vast work of this man of God, first as a teacher and reader and then ordained in 1843, "according to the church al of Denmark and Norway" after having passed a formal mination, "conducted in German, for Krause (the exam- g chaplain) understood neither English nor Norwegian" in keeping with the mysterious ways in which the Lord ows His children on their journeyings in this world.

eginning his work of the Lord at Muskego, Wis., Clausen e like Paul "in journeyings often" and labored extensively e Middle West among the Norwegian pioneers. Near e close of his ministry he also traveled to the Northern k district of Virginia.

en years after he began his ministry in Muskego he estab- ed the community of St. Ansgar in Mitchell County, Iowa. s work in Iowa was the result of his most successful ex- ience as a land-scout. For Clausen was great in going out land-examining excursions in the interests of his people. a result of his community-interests, he served a rich social istry in the pioneer days. Among the positions that he d, in addition to his church work, were the following: plain during Civil War; member of the Iowa Legislature; or of a paper; Justice of Peace; member of the School d Commissioners; Board of Supervisors; Board of Immi- tion for the State of Iowa; besides the unofficial duties ending his labors as a trail-blazer; town-namer; land-pro- ter, etc.

While the people heard him gladly and honored him greatly, ad many difficulties, both within and without the church. was most sensitive in his spiritual experiences, beginning

with his reflection on his ordination, continuing with his brethren in the theological discussions, where he displayed his deep respect for the Grundtvigian tenets, even to the elevation of the Apostles' Creed to the level of Holy Writ. He felt deeply his lack of university training, especially when in the presence of the pastors with the academic background. Truly he did what he could with the grace of God in his life for the planting of the Lutheran Church in the New World and the good of his fellow men.

This is a helpful book to learn something of the great work those spiritual leaders among the Scandinavian brethren were able to do through the goodness of the Lord.

Carl J. Scheidt.

HOW DO YOU DO, by Edward Kuhlman. Wartburg Press, Columbus, Ohio., 1949. 188 pp. \$2.00.

If your preaching, perhaps because your thinking, lacks "snap, crackle and pop," here's a book that crackles all over the place, e.g. glimpse some of the titles: "No Monkey Business," "Let Me See Your Tongue," "Tail Feathers," "Have Your Face Lifted," etc. These aren't sermons, but interesting and arresting incidents told with a sanctified humor. Though the titles may sound flippant, they are not, they are very pertinent. The publishers say the book is similar to another of Kuhlman's books, *Watch Yourself Go By*. It would be enjoyed by most everybody. It would be a suitable book to leave lying around in the living room for a visitor or anyone else to pick up and read one or more of these stimulating bits. It would make an excellent gift. An index of subjects would have been helpful.

Sam Veldey.

JESUS AND THE CHILDREN, by N. N. Rønning. Augsburg Publishing House, Minneapolis. 1949. 68 pp. \$1.00.

This is a lovely little book, retelling a few stories and incidents of Jesus' experience with children. Fascinatingly written and beautifully illustrated, it is bound to captivate anyone into whose hands it may come. The first two or three chapters on the background, etc., would be a little too heavy for children.

Sam Veldey.

SELECT SKETCHES, by N. N. Rønning. North Press, Fari- bault, Minn. 1949. Paper pamphlet. No price given.

Random sketches of some of Rønning's experiences and contacts with some of our prominent Lutheran leaders, both clergy and lay. The "boy from Norway" continues to interest us with his intimitable observations.

Sam Veldey.

LENTEN BOOKS. The following books I was not able to get to reviewers in time for this Lenten season. So I am noting them as available.—Ed.

BY THE OBEDIENCE OF ONE. Pre-Lenten and Lenten sermons by thirty-four pastors and leaders of the Evan- gelical Lutheran Church. There are three sermons each for Septuagesima, Sexagesima, Quinquagesima, the six Sundays in Lent, Maundy Thursday, and Easter. There is one Good Friday sermon. Augsburg Publishing House, Minneapolis. 340 pp., \$2.75.

THE CROSS IS CENTRAL. Seven chapters, each a five- page essay on a separate subject, Central in our Redemp- tion, Central in our Sanctification, Central in Communion, etc. By Olin C. Fjelstad. Augsburg Publishing House. Paper, 43 pp., 35c.

CHRIST'S "NO!" A series of seven Lenten sermons, No Will- fulness, No Sentimentalism, No Hatred, etc., plus one ser- mon each for Maundy Thursday, Good Friday, and Easter. By H. W. Romoser. Concordia Publishing House, St. Louis. Paper, 77 pp., \$1.00.

SURVEYING the CONFERENCE

American Lutheran

Arthur P. Michelfelder

Higher Education Emphasis

This is the year when the entire Church is stressing the importance of Christian Higher Education. It is the year when its oldest college, Capital University, celebrates its 'Century of Service.' It is the privilege and opportunity for every person within the church to give special attention in personal study to the cause of Christian Liberal Arts Education. Many will bring a thank-offering to God to be used through the Church to strengthen the program, and some will dedicate sons and daughters for the noble service of Christ.

The Thank-offering will be gathered some time in June in every congregation of the Church. The seed is being sown now to train everyone that Christian Higher Education is the cause of everyone, and must be assumed as a personal responsibility. All the colleges, seminaries and schools of the Church will be strengthened with this emphasis in 1950.

Capital's Century of Service

March 2nd marked the anniversary of the establishment of Capital University, for a century ago, March 2, 1850, the Ohio Legislature granted a charter to the board of trustees creating a "corporation for the promotion of religion, learning, and morality to be known as Capital University." In the course of this century nine presidents served, Dr. W. M. Reynolds, Rev. C. Spielman, Rev. W. F. Lehmann, Rev. M. Loy, Rev. C. L. Schuette, Rev. F. W. Stellhorn, Dr. L. H. Schuh, Dr. Otto Mees, and the incumbent Dr. Harold L. Yochum.

Centennial Convocation was held on the morning of March 2, 1950, with addresses by Dr. O. P. Kretzman, of Valparaiso University, and the Hon. Luther W. Youngdahl, Governor of Minnesota.

On the evening of March 2 a community convocation was held with the Hon. Paul H. Douglas, United States Senator from Illinois delivering the address.

Honorary degrees, Doctor of Laws, were conferred upon President O. P. Kretzmann of Valparaiso, Executive Secretary Paul C. Empie of the Na-

tional Lutheran Council, Dr. Lawrence Stavig, president of American Lutheran Conference and National Lutheran Council, Executive Secretary Wm. L. Young, Higher Education of American Lutheran Church, the Hon. Luther W. Youngdahl, governor of Minnesota, and Doctor of Music to Dr. Howard Hanson, director of Eastman Conservatory of Music.

In the afternoon of the Centennial

Charter Day Convocations a pageant Centennial Chronicle, was presented on the campus to visitors and friends of the university.

The congratulations of the people of the Church are extended to Capital University on this her 100th birthday and prayers are spoken in her behalf and for a greater spirit of consecration and loyalty for the entire cause of Christian Higher Education.

THY ROD AND THY STAFF

BY HAROLD B. KILDAHL, JR.



An outstanding new book of brief daily meditations based on Luther's Small Catechism. This series of meditations provides a basis for individual or family devotions, and also serves as a valuable review of the doctrinal teachings of the Church.

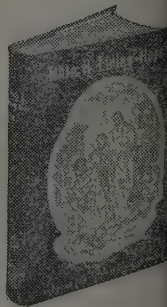
\$1.75

UNTO A LIVING HOPE

BY PASTORS AND LEADERS OF THE ELC

Twenty-four thought-provoking sermons written on the Gospel texts for the season following Easter. There are three sermons for each of six Sundays after Easter, three each for Ascension Day and Pentecost.

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WHEN GOD GAVE EASTER

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Lutheran Free Church

Rev. Iver Olson

Rev. John A. Houkom passed away suddenly and unexpectedly at his home in Ashland, Wisconsin, on the morning of Jan. 16, at the age of fifty-nine years. He had been in good health and had conducted his Sunday services on the previous day. Funeral services were held in the Nidaros Church at Ashland on Jan. 19, and at the Augsburg Semichapel on Jan. 21. Interment was made at the Crystal Lake Cemetery in Minneapolis.

Rev. Houkom was for thirteen years prior to 1948 the president of the Augsburg College Board of Trustees, in which capacity he rendered invaluable service. He had also for several years been one of the vice presidents of the American Lutheran Conference. In his later days he served for many years as the head of the Young People's society in the LFC. He frequently served on boards and committees in both civic and church groups. He had a keen mind, a balanced judgment, and firm convictions; his voice was often heard in church meetings, and his opinions were respected.

Rev. T. O. Burntvedt, president of the LFC, suffered a heart attack on Jan. 27 while shoveling snow in preparation for leaving his car. He was taken to the Conness Hospital quite seriously ill, but he has been steadily improving of late.

His doctor has ordered him to take a complete rest.

Miss Ida Jackson, Dean of Women at Oak Grove Seminary at Fargo, N. D., since 1927, also suffered a heart attack recently. She is convalescing at St. Luke's Hospital at Fargo.

The Institute on Home Missions and Evangelism was held at Augsburg Seminary on Feb. 9-10. Dr. Oscar Hanson, president of the Lutheran Bible Institute, gave two lectures on "Personal Evangelism." A DP pastor, Rev. Krafts, gave an informative and inspiring address on home mission activity that was well received in his home town of Riga.

Rev. O. A. Geiseman of the Grace Lutheran Church of River Forest, Chicago, was the main speaker in the Institute on the Christian Home on Feb. 20-21.

The Institute was sponsored by the Economics Department of Augsburg College.

Rev. L. B. Sateren has been elected to serve as treasurer of Oak Grove Seminary, Fargo, N. Dak., until August of this year. She is thus taking over the work of Prof. J. E. Fossum who is retiring from active service. He has been associated with the work at Oak Grove since 1907.

Valvary Lutheran Church is the new

name for the Lake Hendricks Lutheran Church at Hendricks, Minn.

The Spring Lake Park Lutheran Church has recently declared itself self-supporting. It is about ten years since the Board of Home Missions of the LFC decided to take up mission work in this suburb of Minneapolis.

A seminar for deans and managers of the Lutheran Free Church Bible Camps was held at Augsburg on Feb. 7. The Stewardship Secretaries held their annual winter retreat on the following day.

The Augsburg Choral Club, under the direction of Leland Sateren, toured Southern Minnesota and Wisconsin on Feb. 26 to March 5.

Rev. George Mellby was recently installed as pastor of the Greenbush, Minn., parish of the LFC.

The West Coast District of the LFC held its Annual Meeting at the Ballard Church, Seattle, Wash., on Feb. 23-26.

United Evangelical Lutheran

Paul Nyholm

President N. C. Carlsen Called Home

A great loss was suffered by the United Evangelical Lutheran Church when her president for the last quarter of a century, Dr. N. C. Carlsen, sud-

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denly passed away on February the sixth in his home at Blair, Nebraska, where he was undergoing a rest treatment.

Upon his return from the National Lutheran Council Unity Meeting in Chicago on January the fifth, Dr. Carlsen felt exhausted. His physician diagnosed his trouble as a heart ailment and ordered him to bed to rest. Now God Almighty has called him to the eternal rest.

Dr. Carlsen lived to be only sixty-five, but his life had been crowded with activity.

Born in Denmark, he arrived in Wisconsin as a boy of ten years when his father emigrated in 1894 with his family. In Racine, Wisconsin, he was converted, and since that time II Cor. 12:9: "My grace is sufficient for thee" was his favorite Scripture passage. Shortly afterwards, in 1902, he entered Dana College, having felt a call to the ministry. He was graduated in 1910 from Trinity Seminary, was ordained and married the same year. He served the congregations at Duluth and Superior, Wisconsin, 1910-14; at Milltown, Wisconsin, 1914-19, and at Royal, Iowa, 1919-30. Having previously held various offices in his synod, he was elected Vice-President in 1921 and President in 1925. He was re-elected each three years thereafter, the last time in 1948.

In 1930 Dr. Carlsen moved to Blair to become the first full time president of his synod. He was honored with the D.D. degree by Capital University in 1931 and in 1936 by the King of Denmark with the order of Knight of Dannebrog. Although Dr. Carlsen was only a young boy when he left Denmark, he never forgot the land of his birth. He often compared America to a lovely young bride and Denmark to the mother of the bridegroom. During the second world war Dr. Carlsen did a great work as vice-president of "America-Denmark Relief." He visited Denmark three times. The first two times he did so as delegate to Lutheran World Conventions in Europe in 1929 and 1935. The last time was in 1946 when he and his wife were given a trip to Denmark by the Synod.

100 out of 150 pastors now in active service in the Synod were ordained by Dr. Carlsen. Much of the progress in Synod was due to his energetic leadership. He never spared himself but gave unstintingly of his time and talent, conscientiously attending to the many and varied duties that fall upon a president of a small synod.

Constantly traveling throughout the Synod, from coast to coast in America and in Canada where new work during his presidency was taken up at dozens of places, he never slackened. His energy and enthusiasm continued almost to the day he passed away. A few

days before his death he said, "I long to get up and go to work. I feel I am lazy lying here in bed when there is so much that should be done."

Centering his sermons on the theme "Jesus Christ and Him crucified" he always sounded the evangelical note. An editorial in the Dana College school paper rightly says:

"He did not adjust his sermons to the whims of the people. He preached what man needed and must hear. Now was the time for repentance, not tomorrow. There was often a desperate urgency in his voice as if he sensed that his days were numbered, and perhaps that the days of the world were numbered, too."

The secretary of Synod, the Rev. L. Siersbeck wrote: "I seem to hear his voice once more admonishing the newly ordained: Proclaim the message of our crucified Savior as to dying men. . . . He was loyal to our church. He guarded that which God has committed to us with all the strength and vigor God had placed at his disposal. To have known Dr. Carlsen was to have loved and respected him. I have travelled much throughout our Synod, and

know of no one better liked and more honored."

Yet it must be said that his life was not an easy one; he did not always get full cooperation. On his deathbed he said one day, "These last twenty-five years have been hard years, but the have also been rich years. I thank God for them."

Dr. Carlsen's leadership was also felt outside his own synod. He was secretary of the National Lutheran Council 1928-33, vice-president, 1933-36, and then a member of its executive committee. He was likewise a member of the executive committee of the American

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a Lutheran Conference, very active in the Lutheran World Action and much interested in the Lutheran World Federation, as well as in the World Council of Churches. At the funeral services Dr. Paul Empie paid high tribute

Dr. Carlsen's influence on various occasions concerning the affairs of the church at large.

In his last years Dr. Carlsen assumed leadership in the Lutheran merger movements. The last weeks of his life Dr. Carlsen was deeply concerned about establishing closer contact with the Augustana Synod to which the synodical secretary has also called attention in an article in "The Ansgar Lutheran" of February 20.

The funeral services were held in the Dana College Auditorium and attended by about 800 people of whom at least 100 were pastors. The vice-president of the synod, Pastor Hans C. Jersild, Chicago, and the local pastor, H. C. Jorgensen, preached. Two favorite hymns of Dr. Carlsen's were sung: "Our Father Has a Light in His Window" and "I Saw Him in Childhood," both translations from the Danish. The Dana College Choir sang a special setting of "Behold a Host, arrayed in White."

Oral or written greetings were brought from Bishop Fuglsang-Damgaard of Denmark, who on his recent visit to America spent about a week as guest in Dr. Carlsen's home, from Dr. Paul C. Empie of the Nat. Luth. Council, from the president of the American Lutheran Conference and from the constituent bodies in the Conference, from the Missouri Synod, the Suomi Synod, and the Danish Lutheran Church, and from many, many others.

Throughout his ministry Dr. Carlsen had the faithful and efficient help of his wife, Caroline Martine, nee Neve, with whom he was joined in marriage at Ringsted, Iowa, on June 15, 1910. The couple was blessed with six sons and four daughters, all of whom are today active in the service of the Church. Two daughters are married to pastors in Synod: in Hartland, Wisconsin, and in Atlantic, Iowa; and two sons are serving in the ministry, one in Kenmare, North Dakota, and one in Truett, Michigan.

On behalf of the family one of the sons, Pastor Verner Carlsen, expressed appreciation for sympathy extended. At the same time he expressed his gratitude for having had "a wonderful dad" whom he often had seen on bent knees.

While the sun smiled out of clear blue sky, the body of the servant and the leader of the UELC for a quarter of a century was laid to rest on a high knoll in Blair Cemetery, overlooking the valley of the Missouri River.

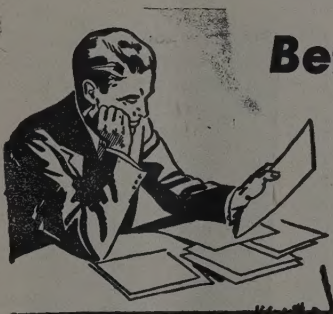
May God bless his memory among us!

The Vice-President, Pastor Hans C. Jersild, Chicago, will be acting president until the next annual convention, which will be held June 13-18 at Hutchinson, Minnesota.

Trinity Seminary Annual Convocation will be held at Blair, Nebraska, April 18-19. Dr. B. M. Christensen, president of Augsburg College and Seminary, Minneapolis, will lecture on the following subjects: Possessing our Possessions, Thoughts on the Atonement, and Living in the One Church,

and Pastor Karl J. Wilhelmsen, Racine, Wisconsin, will introduce discussions on the topics: Preaching with a Purpose and The Pastor and Parish Evangelism. Pastors from other synods are cordially invited.

The Dana College A Cappella Choir began its 26th annual tour, March 2. It is now giving concerts in Iowa, Wisconsin and Minnesota. Last year it toured the west coast. Seventeen new students registered for the second semester at Dana.



Between the Ages

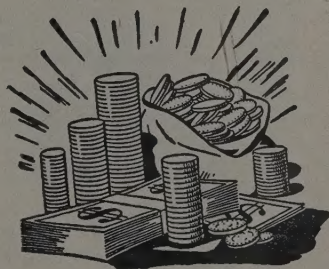
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In the interest of the newly launched Dana College Foundation, President R. E. Morton is at the present on a four week speaking tour.

Signs of Progress. The Bethany congregation in Portland, Oregon, has, since it relocated a few years ago, enjoyed a remarkable growth. During the last three years the Sunday school enrollment has increased from 30 to 297 children, the Luther League has doubled in size, and a fine choir has been organized. Last year about 100 new members joined. The new church is already too small for some of the services. — The congregation in Spencer, Iowa, received 79 new members last year and conducts two services each Sunday morning. — Several improvements have been made on the church properties at Flaxton, Bowbells and Northgate, North Dakota. — Work has been begun on a new \$25,000 parish hall at Easton, California.

Spiritual Depth. The district convention held at Denmark Wisconsin, was, according to one of the older, highly esteemed pastors, the Rev. C. C. Kloth, characterized by its spiritual depth and its clear and definite messages.

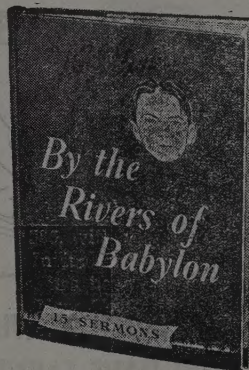
Home Missions. Our mission at Lynwood, California, now five years old, has the past three months had an average attendance of 287 at its two Sunday morning services. The average age of the fourteen church council members is 37. — The Northwest Lutheran Church, Detroit, Michigan, received 63 new members last year.

The Lord's Acre Plan has been successfully tried at Poy Sippi Wisconsin. Not only did the plan bring a net result of over \$2,000 to this small congregation (140 confirmed members), but

it also gave a great deal of enjoyment to members who worked together. Service opportunity led to spiritual growth. It was unanimously decided to continue the plan in 1950 in order to raise funds for a building project.

Week-day Christian instruction given at Farmington, Minnesota, to pupils. The Sunday school enrollment is 105.

An anonymous gift of \$1,000 was received by the Kansas City congregation for a new pipe organ.



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John M. Jensen

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These sermons follow the texts of the Church Year and the Sundays on which the sermons were preached are indicated. They start with the first Sunday after Easter and continue into several Sundays in the Advent season. The author had not headed his sermons with any themes. The titles chosen are those of the translator.

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On the Religious Horizon

Lutheran Groups Agree Confession of Faith

New York—Agreement on a common confession of faith has been reached by unity committees of the American Lutheran Church and the Lutheran Church-Missouri Synod, it was announced in a joint statement issued here by the two groups.

The document of agreement stresses the authority of the Scriptures as the only source of Christian teaching. Particularly noteworthy, according to the joint statement, are the articles of agreement on the doctrines of election and conversion. Differences of viewpoint on these doctrines resulted in a break toward the close of the last century between the Lutheran Church-Missouri Synod and the three synods which united in 1930 to form the American Lutheran Church.

Other subjects covered in the agreement include Lutheran teaching concerning God, Man, Redemption, the Word of God, Baptism, the Lord's Supper, Justification by Faith, Good Works, the Church, the Ministry, the Lutheran Confessions, and the Return of Christ to judge the world.

The doctrinal agreement will be presented for approval and ratification to the national conventions of the two church bodies this year.

Dr. Stavig Named Lutheran Council Head

Minneapolis, Minn.—Dr. Lawrence M. Stavig, president of Augustana College, Sioux Falls, S. D., was elected new president of the National Lutheran Council at the Council's 32nd annual meeting here.

He succeeds Dr. William G. Sodt, superintendent of the Milwaukee, Wis. Hospital (Lutheran), president for the past two years and a councillor from the American Lutheran Church.

The council is the service agency of eight church bodies that represent 4,000,000 members, or two-thirds, of American Lutheranism.

A representative of the Evangelical Lutheran Church on the Council, Dr. Stavig is also president of the American Lutheran Conference, which comprises five of the Council's eight bodies. He is a second vice-president of the Evangelical Lutheran Church, and a graduate of St. Olaf College, Northfield, Minn., and of Luther Theological Seminary, St. Paul, Minn.

Dr. Oscar A. Benson, Worcester, Mass., pastor, was elected new vice-

president of the Council. He is vice-president of the Augustana Lutheran Church and was formerly president of that body's Illinois district.

Dr. Armin George Weng, president of Chicago Lutheran Theological Seminary, Maywood, Ill., was reelected

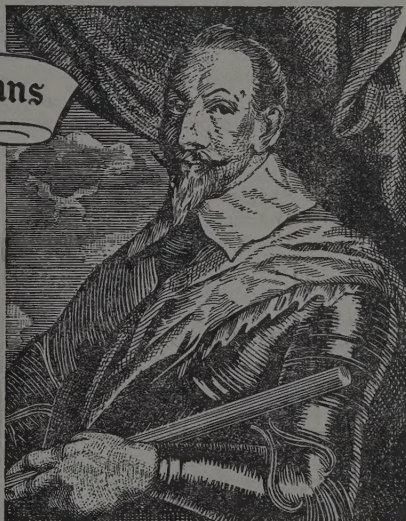
secretary, and S. Frederick Telleen, Ridgewood, N. J., retired banker, was reelected treasurer. Both represent the United Lutheran Church in America.

In his address as retiring president, Dr. Sodt said the Council had com-

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pleted a decade of "breath-taking developments."

"Under God's guidance," he said, "we have accomplished much, yet the troubles of the world and of the Church have multiplied more rapidly than our achievements."

Although insisting that progress has been made in Lutheran unity during the past 10 years, Dr. Sodt declared that the solution of the problem of Lutheran unity is believed by many to be "the most important issue before us today." He added:

"I cannot escape the idea that, if we really understood human need and fully comprehended the full import of the message of the Cross and if we were really on fire for human souls, we would somehow or other have found a solution to this irritating problem."

Later in his address, after reviewing the state of the world and what has been accomplished by united Lutheran action, Dr. Sodt declared:

"That our united approach to these problems must be continued and in some manner be made increasingly more effective is self-evident. There can be no argument about it."

In a warning against the "complacency" of Protestantism, Dr. Sodt said: "Roman Catholicism in this 'holy year' is bidding for the soul of America. And make no mistake about it—that bid is becoming effective."

"Communism proudly proclaims its determination, both at home and abroad, to rule the world. It is well on its way."

"The materialistic philosophy of our day sneeringly brushes them both aside and claims: 'It can't happen here, if we'll just keep the dollars rolling.'"

Lutherans Raise Four Millions for Relief

New York—A total of \$4,013,675 was contributed in 1949 by American and Canadian churches to Lutheran World Action, annual financial ap-

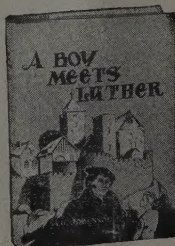
peal conducted by the National Lutheran Council for church relief and reconstruction abroad

Dr. Paul C. Empie, the Council's executive director, said that \$3,923,446 of this amount was raised in the United States, and \$90,229 was contributed by Lutherans in Canada.

Of the total amount raised, Dr. Empie said, \$1,240,000 will be devoted to church reconstruction and rehabilitation in Europe; \$1,135,000 to the resettlement of displaced persons in the United States, Canada, Australia and South America; \$750,000 to orphaned Lutheran missions in India, China, New Guinea, Taganyika, South and Southwest Africa, Palestine and Indonesia; \$350,000 to Lutheran World Relief; \$100,000 to the American Bible Society; \$100,000 to cooperative work; and \$325,000 to administration and unallocated activities.

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